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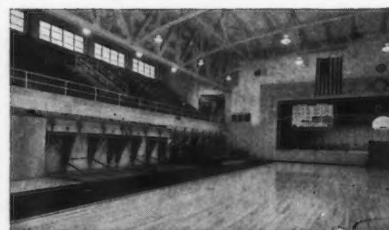
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# The CATHOLIC SCHOOL JOURNAL

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## Catholicism and American Culture\*

Edward A. Fitzpatrick, Ph.D.

CATHOLICISM and American Culture is a theme eminently suited to discussion from this platform, for my mind goes back in your history to the beginnings of this state and of this university to one of your distinguished citizens, a priest of the Roman Catholic Church, Father Gabriel Richard.

### Father Richard and the Beginnings of Michigan Education

The history of this university goes back to territorial days when in 1817 an act established the Catholepistemiad, or University of Michigan, which had power to "establish colleges, academies, schools, libraries, musaeums, athenaeums, botanic gardens, laboratories, and other useful literary and scientific institutions consonant to the laws of the United States of America and of Michigan, and to provide for and appoint directors, visitors, curators, librarians, instructors, and instructresses, in, among, and throughout the various counties, cities, towns, townships, or other geographical divisions of Michigan." This power was vested in the president and 13 professors, and was in the beginning given to two men. Former President Hutchins of the University of Michigan thus states the fact:

The Reverend John Monteith, the Presbyterian Minister of Detroit, was appointed to seven, and by virtue of the fact that among the seven was the professorship of universal science, he became President; Gabriel Richard, the Roman Catholic Apostolical Vicar of Michigan, was appointed to six, and the professorship of intellectual sciences being among the number, he became Vice-President by the terms of the act.

\*An address at a religious round-table conference at the University of Michigan, July 9, 1940. The author is president of Mount Mary College, Milwaukee, Wis., and editor of the CATHOLIC SCHOOL JOURNAL. In September, 1941, the University of Michigan celebrated its official centenary.

President Angell later points out that these appointments of men, having the confidence of the two great religious divisions of the community, was a "happy prophecy of the truly liberal spirit which was subsequently to guide the conduct of the University."<sup>1</sup>

### Symbol of Cooperation

Without pursuing Father Richard's work in detail, may I say: He is a symbol of that cooperation and active interest in the American form of government that is intrinsic in Catholicism. This is an early manifestation of the Catholic's faith and hope in the great American experiment and after a century's development with such leaders as Gibbons, Ireland, and Spalding, it should now have become clearer to the American people that wherever the real spirit of Catholicism takes hold of individuals it will be for a great spiritual and free Americanism, a cooperating, living faith, and effective guide to social action, and a sustaining and co-operating force of our culture.

### The Campaign of Prejudice

It is unfortunate that there have been throughout our history, misguided and misinformed members of our body politic, using slogans and catch phrases, and capitalizing on the fear and suspicion of people who have organized opposition to Roman Catholicism and spread false notions about its belief and built up wondrous tales outrivalling the Arabian Nights about a nonexistent political program. These have stood in the way of full understanding and a unified cooperation of all our people. We have known this movement as an undercover effort, the exact proportions of which were not clear. We have known until recently only the more or less sporadic, though general, efforts.

The existence of Know-Nothingism, of the American Protective League, and of the Ku Klux Klan are the larger historical expressions of this campaign against Catholicism.

### Some Bugaboos and Textbooks

There were a number of perhaps even more significant bubbles coming constantly to the surface of our common life. Innocent and lovely Protestant children were often scared by the terrible bogeyman called the Pope—some dire, dark figure waiting to grasp babies—and this in the days of Leo XIII, Benedict XV, Pius X, and Pius XI. Textbooks in our public schools, for example, notably in our older geographical books, always said that Roman Catholic countries were superstitious, ignorant, and nonprogressive.

I recall using in a public high school in New York as a student, a medieval and modern history (Philip Van Ness Myers) that had much in it that was false or inaccurate about the Roman Catholic Church. Within a year or two, I examined one of the widely used social-science textbooks and found amazing misstatements about Catholicism by authors, judging by the other statements in their books, who wanted to be fair—even appreciative. A comprehensive study of textbooks used in English schools showed the widespread existence of errors about Catholicism in these books. Publishers are usually co-operative, but some think the error should continue to be spread, until they get their money out of the investments in the plates.

### A Specific Instance

In Cardinal O'Connell's autobiography there is an interesting story told of a condition we hope is now largely of historic interest.<sup>2</sup>

<sup>2</sup>Cf. O'Connell, William Cardinal, *Recollections of Seventy Years*, pp. 9-10.

<sup>1</sup>Selected Address of Pres. Angell, p. 69.

In the class in which the future Cardinal O'Connell graduated in 1876, the highest rank in the class was easily won by an Irish Catholic boy named Sullivan. To him would ordinarily have gone one of the Carney medals which the donor had given as far back as 1860 for the six highest members of the graduating class of the Lowell public schools. Sullivan's name was stricken off the list by the teachers because he was a Catholic, and at the commencement exercises the awards were made to other students. Public protest corrected the injustice, but imagine the conditions existing in Lowell that would impose such an injustice on a child because he was a Catholic. We have surely outgrown such prejudice, for in the public school in America today I do not think such a thing could happen.

#### "The Protestant Crusade"

We had thought the efforts to create prejudice were general in character and rather sporadic, but this is not so. A very great contribution has been made to historical knowledge and to truth by a distinguished Protestant historian who with meticulous scholarship tells the story in detail of the building up of prejudice against Catholicism down to the Civil War. The first paragraph of the book points out the essential facts:

Hatred of Catholics and foreigners had been steadily growing in the United States for more than two centuries before it took political form with the Native American outbreak of the 1840's and the Know-Nothingism of the 1850's. These upheavals could never have occurred had not the American people been so steeped in antipapal prejudice that they were unable to resist the nativistic forces of their day. This prejudice had been well grounded before the first English settlement and was fostered by the events of the entire colonial period.<sup>3</sup>

This is not the place to give the details, but competent scholarship has placed them at your disposal, if you want to understand the social forces in the areas of religious prejudice.

May I digress for a moment to say that one of the things we need in the field in which we are interested is this disinterested search and winnowing of facts to arrive at truth. Professor Billington's work is representative of it, and there comes to mind, too, another illustration of it, Professor Paul Van Dyke's sympathetic and scholarly study of St. Ignatius of Loyola. May the tribes of Van Dykes and Billingtons increase among Catholics, among Protestants, among Jews. My own interest in this problem is accentuated by the reaction I received to a book of readings in the philosophy of education which I prepared. It was too Catholic for the non-Catholics, and it was too non-Catholic for the Catholics. But disinterested imaginative scholarship in the search of truth is one of the greatest needs for promoting

social understanding, particularly where there are historical backgrounds that need to be understood.

#### The Cult of Catholicism As a Culture

If we could overcome the survivals of a period when there were obsessions of conflicts instead of ideals of cooperation, we could discover the obvious basis for a reapproachment and mutual reinforcement between Catholicism as a culture and American culture. Let not the phrase, "Catholicism as a culture," shock you, for Catholicism is both cult and culture. We see in European history the ramification of Catholicism into the whole cultural life of what is known as European history, sanctifying through the liturgy every act of the individual and every vocation and organization of a vocation into guilds, inspiring the *Summa Theologica* of St. Thomas Aquinas, the *Opus Majus* of a Roger Bacon, the *Divina Commedia* of a Dante, the paintings of a Raphael, the sculpture of a Michelangelo, the music of a Palestrina, and the architecture of the Gothic cathedral. In these social results in the creation of a great philosophy, the beginnings of modern science, a supreme literary classic of the world in the vernacular, the greatest masterpieces of painting, sculpture, architecture, and music, we see Catholicism, not primarily as a cult, but as a cult developing a culture. These influences, not in their medieval forms but in their modern forms, can enrich Americanism in the process of becoming, we trust, a cultivator greater even than Periclean Athens or the thirteenth of the Christian centuries.

#### The Catholic Social Bases of a Culture

Catholicism, by its emphasis and program for building virtue in the individual life and justice and charity in the social life, furnishes indispensable individual and social bases for an enduring culture, or shall we say, a civilization. They are the fruitful conditions for an intellectual culture, but, they will by no means guarantee it. Unfortunately, an intellectual culture is possible of development in other soils, but for an enduring civilization, intellectual culture must be related to religious and moral culture. The true Christian must be an apostle and must see that the religion of Christ is a luminous guide to the minds of men, governs their morals and permeates the marrow and arteries of human beings.

#### The Basic Contribution of Religion

The great and basic contribution of a religion to American culture is the assertion of the moral values as controlling in the social and in the individual life. Taking as a basis for a brief statement the commonest and simplest expression of these moral values, the Ten Commandments, what would happen to the American social order and to American culture if the Ten Commandments were really believed in and acted upon generally in our

social life? There would be recovery and reform, to be sure; there would be a revolution in our economic and social relations, and politics would have some relation to service to the public. This is a general view. Let us examine more specifically the relation of Catholicism and American culture.

In uninformed circles there is often set up the antagonism between Catholicism and the American way of life. There is alleged a conflict of loyalties, a loyalty to America and a loyalty to Rome. May I say at the beginning, there can be no conflict of these loyalties for one is in the spiritual sphere and the other is in the merely social sphere. The relationship is not conflicting but reinforcing. Take, for example, the list of social evils which grow out of the neglect of the moral law—which the Pope lists in the encyclical on the progress and problems of the American Church. He says:

Thence arise immoderate and blind egoisms, the thirst for pleasure, the vice of drunkenness, immodest and costly styles in dress, the prevalence of crime even among minors, the lust for power, neglect of the poor, base craving for ill-gotten wealth, the flight from the land, levity in entering marriage, divorce, the breakup of the family, the cooling of mutual affection between parents and children, birth control, the enfeeblement of the race, the weakening of respect for authority or obsequiousness or rebellion, neglect of duty toward one's country and toward mankind.

The obligations which are placed on all Americans as Roman Catholics in the area of faith and morals, would, if the old Adam in man were not so strong, correct all these evils. The precepts of the moral law and of the Church are a continual reminder to Catholics that these things are evil and must be avoided for their own welfare both here and hereafter.

#### The Conception of the State

Especially significant in this relation is the conception of the state. The Catholic Church is opposed to the absolute totalitarianism in a state in all its forms—brown, black, red, and yellow. The state is a means to an end. The state is for the citizens, not the citizens for the state. The realm of the state is entirely in the area of temporal things.

The abiding things in our civilization are human beings—human souls. For their welfare, eternal and temporal, Church and state exist. The state is for public welfare, public service to the individual, to all individuals. In these conceptions, Catholicism and the American democracy are one.

#### The Catholic Emphasis on the Family

The Catholic emphasis on the family and the home, the monogamous marriage, the indissoluble character of marriage, and marriage as a sacrament, and the condemnation of birth control, is helpful in giving stability to the social order and in furnishing a secure basis for a culture.

<sup>3</sup>Billington's *The Protestant Crusade*, p. 1.

## THE DEVOTION TO THE BOY SAVIOUR

Rev. W. H. Walsh, S.J.

The moral upbringing of our young people today is a much more serious matter than it was when their grandparents were still young. And yet we know that human nature doesn't change and that the Ten Commandments of God are always the same. Whence then comes this greater difficulty? It comes from the spirit of the age in which we are now living, and from the false standard of life which that spirit puts before our young people. That standard is the more deceptive because while it does not reject the Ten Commandments it finds in them only the condemnation of sins against society. The spirit of Christianity recognizes in them not only the condemnation of sin but the call to every virtue. Our Blessed Lord, Himself, placed all the commandments under two headings: the love of God and the love of our neighbor.

When we pray to almighty God, as we do when we say the "Our Father," we are exercising our faith in His presence from which the inspiration comes. No human intellect can comprehend the greatness and the immensity of God's majesty. But we know that we are His creatures and that He loves us; He has shown us His love by giving us His Divine Son, who took on Himself our human nature to be our Redeemer and our Advocate with Him. By the power of the Holy Ghost He was born of the Immaculate Virgin Mary under whose loving care He passed through His infancy, His childhood, and His youth up to manhood.

There has always been a devotion to our Blessed Lord as an infant, especially during the Christmas season; and for many years back there has been a devotion to our Lord as a child, but a long and careful investigation has not been able to discover any evidence of a devotion to the Youth of our Lord before 1884 when it was begun in the preparatory school of St. Francis Xavier's College in New York City. There were pictures of the youthful Saviour, here and there, in various countries in galleries and perhaps in churches, but Rome was not aware of any such devotion having been started anywhere.

Does it not seem that a kind Providence has permitted this beautiful devotion to be left to our own day when the training of youth has become so great a problem on account of the new dangers that now exist to their morals and to their faith? There can hardly be any devotion more attractive than this to young people as it includes the Sacred Heart and our Lady and St. Joseph, and there is absolutely none more simple and easy to practice. It is really only a manner of prayer, talking familiarly to our Lord as their loving Companion of their own age, telling Him of their difficulties, their hopes, and their ambitions.



Pope Pius XI, who indulged the prayer of this devotion, and the present Holy Father, Pius XII, both have expressed their desire to have this devotion spread everywhere throughout the Church.

As it is purely a personal devotion there is no need whatever of any organization for it; but its enrollment will include all religious communities, colleges, schools, sodalities, and various societies of young people that will undertake to encourage it. Its practice is simple. It requires a determination at least to stand faithfully on the side of the Boy Saviour, and as a proof of their earnestness they resolve to do at least one tiny good deed or to say one short prayer daily as an offering to Him. This should be looked upon by them as a matter of honor which, under no circumstances, is to be neglected even if unfortunately they should become careless in their religious duties. God is never outdone in generosity and it may bring them a final grace.

The Pope in the encyclical on the American Church notes:

That this capital point of Catholic doctrine is of great value for the solidity of the family structure, for the progress and prosperity of civil society, for the healthy life of the people, and for civilization that its light may not be false is a fact recognized even by no small number of men who though estranged from the Faith are entitled to respect for their political acumen.

### The Catholic Emphasis on the Child

In this "century of the child" and in this country where the conservation and development of child life is of such paramount social concern, the Catholic attitude toward children as growing out of its attitude toward the dogma of the unity and indissolubility of marriage, and toward the family is peculiarly in accord. Could not any American, filled with the

great spiritual tradition of the country and of the great social destiny that is possible for it, adopt the Pope's words on children:

Within those sacred precincts children are considered not heavy burdens but sweet pledges of love; no reprehensible motive of convenience, no seeking after sterile pleasure bring about the frustration of the gift of life nor cause to fall into disuse the sweet names of brother and sister.

With what solicitude do the parents take care that the children not only grow in physical vigor, but also that, following in the footsteps of their forbears whose memory is often recalled to them, they may shine with the light which profession of the pure Faith and moral goodness impart to them. Moved by the numerous benefits received, such children consider it their paramount duty to honor their parents, to be attentive to their desires, to be the staff of their old age, to

rejoice their gray hairs with an affection which, unquenched by death, will be made more glorious and more complete in the mansion of heaven.

### The Catholic Emphasis on Dignity of Individuals

The Catholic doctrine of the great dignity of man, whose soul is infinite in worth, and for whom God Himself assumed the form of man to redeem him, is in accord with our democratic concept of the worth of the individual man.

As I have pointed out elsewhere:

Man is an end in himself, not a means. Government is to serve man, not man the government. Industrial and economic organization are for man, not man for it. The church is for man, not man for the church; as indeed, the Sabbath is for man, not man for the Sabbath. Kant's advice should be welcomed by all teachers. "So act as to treat

humanity, whether in thine own person, or in that of any other, in every case as an end withal, never as means only." Citizenship cannot, therefore, be a final end of education; nor social efficiency, nor knowledge, nor culture.<sup>4</sup>

### The Catholic Emphasis on the Social

While man is individually of supreme worth, and all things have been put under him as the Psalmist sings, and he is only a little lower than the angels, he cannot achieve his ultimate destiny by himself. He must achieve it in a social medium and by a social process. The great commandments of the love of God and the love of neighbor emphasize this as do the great doctrines of the Communion of Saints and the Mystical Body of Christ, which it would take us too far afield to discuss now. These doctrines, finding their basis in the central doctrine of the Fatherhood of God and the brotherhood of man, furnish an abiding and permanent support instead of a quicksand foundation of social expediency for our concern for the individual man. In the Christian ethic and politic and in Christian world view there is no forgotten man.

### The Catholic Attitude on Anti-Semitism

In the Christian view, as St. Paul points out, there is no distinction among persons as such. There is neither male nor female, Jew nor Gentile. And let us make but one application here. Let it be to the unfortunate and un-Christian movement of anti-Semitism. The Catholic position is against the basic false notion of racism. There are no superior races, superior as it were by a divine right, and consequently to rule all or to exterminate all others as a part of its manifest destiny. As a former pope said, spiritually we are all Semites. They are fellow creatures of God, they are our fellow man. They are the children of a common spiritual Father, God. Persecution of Jews is wrong from every point of view and it is un-Christian. Let us treat all men as brothers as becometh children of light, and let us promote among all men peace on earth to men of good will. This, need it be said, is the democratic way, the Christian way, the American way. Again the basis is not merely social expediency, but the eternal foundation of God's law immanent in God's creation.

### Catholicism and Freedom of Education

We read in a *History of Religion in the United States*:

But the Catholic Church suffers continually from its lack of kinship with the spirit of freedom and democracy. Its genus is European, not American.<sup>5</sup>

Let me put this statement alongside some statements of the genuine Catholic position. I take it we are interested primarily in the relation of this subject to

education. Let me put one rather long quotation as to just what the Catholic position is when it is properly interpreted. Some Catholics may not understand it, and even some Catholic institutions may at times violate its spirit, but this is the Catholic spirit of the university:<sup>6</sup>

If we now raise the question, of what kind is the specifically Catholic attitude to the world of reality; i.e., the attitude created by Catholic dogma in a person who lives in a world such as is opened to us by Revelation and represented in the community of the Church, the answer is that it is precisely the fundamental attitude which "delivers" our knowledge, clears away all the fetters and hindrances to knowledge and so produces the type of mind capable of doing justice to the depth and range of reality. The Catholic attitude is specifically soaring, specifically anti-pedantic, anti-self-complacent, open-minded, filled with respect for reality. The Catholic conception of the world is such that any one who fixes his glance upon it and surrenders himself to it must necessarily possess this soaring, this yearning, open, and reverent mind. The Catholic world is a Cosmos, ruled by an all-good, all-powerful, omniscient God who has created all, for whom all exists, who comprises all in infinite love, who has united us by and in Christ with Himself supernaturally and has implanted in us His own divine life with baptism, and has called us to sanctity and eternal beatitude with Himself; has given us the possibility through and by and with Christ to worship Him and sacrifice to Him adequately, and has united us among ourselves in a supernatural communion of love, communion of merits and prayers. Can we conceive anything more patently antithetical to a mediocre, smug, diminutive picture of the world or the commonplace ideal of the "new Objectivity" of a world without values?<sup>7</sup>

The Catholic thinker, pursuing natural studies, must sharply distinguish between what he knows by Revelation and what is accessible to natural reason. But neither should he forget what he knows by Revelation, for, if Revelation and natural reason represent two distinct paths to truth, there is yet objectively but one Truth, which cannot be self-contradictory. If a contradiction re-

sults between revealed truth and that yielded by natural reason, the Catholic will, of course, consider such contradiction as merely apparent, since he is convinced that the *lumen naturals*, which after all is also from God, cannot, provided it is allowed to shine without hindrance, lead to a contradiction with the *lumen supranaturale*. He will trust the *lumen supranaturale*. But he will not rush into the assertion that his natural knowledge demonstrates something which in fact it has not yet proved; he will continue his research, go more deeply into it, check everything all the more critically, until the apparent contradiction is solved. Cardinal Newman said:

"[The Catholic] is sure, and nothing shall make him doubt, that if anything seems to be proved by astronomer, or geologist, or chronologist, or antiquarian, or ethnologist, in contradiction to the dogmas of faith, that point will eventually turn out, first *not* to be proved, or secondly, not *contradictory*, or thirdly, not *contra* to anything *really* revealed, but to something which has been confused with revelation."<sup>8</sup>

What a warning against all superficial study this affirmation contains! What a salutary discipline, to go into things and get down to the bedrock of problems! What an incitement, instead of losing ourselves in one-sidedness, with our glance fixed on one single point of the Universe, never to lose sight of the place which our special field of study, however much we cultivate it, occupies within the general structure of reality! What a help to attain to the real *universitas* in the midst of all the errors of one-sided specialization! By all means let us appreciate the autonomous character of a special field; but it is an essential part of its very autonomy that it should occupy this particular place in the whole. The Catholic attitude will protect the researcher more than anything else against impatient, pedantic violations of the peculiar and autonomous nature of his special subject, and his reverent listening will prevent him from rushing into hasty systematizations. On the other hand, we can understand how easily a science, and especially a philosophy, resulting from knowledge dimmed or deformed by a false attitude, lapses into contradictions with the content of Dogma, or rather with the natural truths which are implicitly presupposed by Dogma, and then gives rise to Materialism, Psychologism, Relativism, Scepticism, Idealism, Darwinism, etc. But this is not a contradiction which results from knowledge having been given free course, without prejudice, without dogmatic hindrance, but it is due rather to the fact that a genuinely unprejudiced, really objective knowledge was never reached, for it was impeded by a false attitude and never really made contact with things.<sup>9</sup>

### THE STUDENT'S PATRIOTISM

"America's welfare in this international emergency demands loyalty, allegiance, respect, obedience, assistance, and unity. You young men can practice all these requirements of patriotism right here on our college campus as you faithfully respond to the demands of our program. Work hard, practice obedience, discipline yourselves. Keep yourselves morally, mentally, and physically fit for the greater service which will be expected of you. Let the patriotism which influenced you to come to college guide you through your collegiate career," said Very Rev. John J. Dillon, O.P., president of Providence College, in an opening address to his students.

<sup>4</sup> *Believe in Education* (Sheed and Ward, 1938), p. 57.  
<sup>5</sup> By H. K. Rowe, p. 119.

<sup>6</sup> Cf. Pope's Encyclical on Christian Education. Cf. also Karl Adam, *The Spirit of Catholicism*, Rev. Ed., pp. 253-255.

<sup>7</sup> "The Conception of a Catholic University by Dietrich von Hildebrand, in *The University in a Changing World*, ed. by Walter M. Kotsching and Elind Prys, Oxford Univ. Press, London, pp. 215-216.

<sup>8</sup> *Idea of a University* (Christianity and Scientific Investigation), Longmans, Green and Co., 1923, pp. 466-467.  
<sup>9</sup> Von Hildebrand, *op. cit.*, pp. 217-218.

# Guidance in Catholic High Schools

Sister Jerome Keeler, O.S.B.

**D**URING recent years a number of Catholic educators have expressed regret that, owing to lack of funds, Catholic schools have been unable to offer the extensive program of vocational education that the public schools are offering. Looking the situation squarely in the face, however, we realize that it is not nearly as bad as it might seem at first sight. We all agree that it is far more important to teach our youth how to live than how to make a living. Our present American philosophy of education is, to the minds of many, far too utilitarian and materialistic. Even Catholics are likely to forget the answer to the first question in the catechism, that man was made to know, love, and serve God here, and be happy with Him forever hereafter. If the principal of a high school is unable to show clearly to a student how a certain course will enable him to secure a position, that course will be crossed off his schedule. Parents ask, "Why should my boy study Latin or French or English literature or ancient history? What job will it help him to get?" In other words, what is its value in dollars and cents? If the principal tries to insist on the cultural value of these subjects, on the satisfaction to be derived from reading classics in the original, on the pleasure resulting from acquaintance with the world's great literature, on the importance of training the mind and heart, her words fall on deaf ears. I remember once hearing an enthusiastic Dante scholar tell a group of young people that it would be well worth their while to go through the labor of learning the Italian language, just for the joy they would experience in reading the *Divina Commedia* in the original. But many of our lucre-minded Americans would not understand this, as to them the one object in life is to make money, and the only satisfactory school curriculum is the one that leads directly to this goal.

But even from the point of view of earning a living, our academic training has been far from a failure. If students leaving high school know how to read rapidly and with comprehension, to write legibly, spell correctly, think clearly, and talk intelligently; if they have learned the fundamentals of American citizenship and have acquired habits of honesty, reliability, and courtesy; they are much more eligible for most positions than those who have spent their time in acquiring technical skills. We realize, of course, that the ideal is a well-balanced combination of academic and vocational education. If such courses as home economics for girls, manual training for boys, and commercial courses for both can be added to the curriculum without omitting too many of the cultural subjects, our students will be bet-

ter prepared both to *live* and to *make a living*.

## Students Need Counsel

In any case, whatever the curricular offerings may be, a good program of guidance—educational, personal, and vocational—should be a great help in enabling students to find themselves, to gauge their abilities, mental and physical, to discover their interests, to realize the end for which they were created, and so to live happily and holily. There is no *best* program of guidance. That one should be adopted which suits the needs of a particular group. A program which succeeds very well in a large public high school might not work out at all in a small Catholic school. The one suggested here is intended for a Catholic high school with an enrollment of approximately 500 girls and boys.

*Principal  
Chaplain Trained Counselor Specialists  
Home-Room Teachers Classroom Teachers  
Students*

Beginning at the bottom of the diagram, the most important element in the program is the students. They must be given *educational* guidance, especially when entering high school, so that they may get help in planning their schedule, deciding

what courses are best suited to their needs, ability, and character, and what extracurricular activities they should engage in. *Personal* guidance aids students to solve their religious, moral, and social problems; gives them a right attitude to life; enables them to live agreeably with others, to preserve and improve their physical well-being, and to adjust themselves to difficult situations. *Vocational* guidance is especially necessary during the junior and senior years. Pupils are instructed with regard to occupations, advised about going to college, encouraged to read pamphlets explaining different careers, given the opportunity to hear representatives of various professions, and to visit industrial plants in the vicinity.

## The Home-Room Opportunity

Much of the actual guidance can be done by the home-room teachers, owing to their daily and close contact with the individual student. The home-room idea, which has developed during the past 30 years, makes it possible in a large school for children to become intimately acquainted with at least one teacher and one group of from 30 to 40 students. Usually a 10-minute period every day, and a 40-minute period once a week is devoted to home-room activities. Routine



*The Guidance Counselor at Work.*



*Students Find Information on Vocations in a Special Section of the Library at Lillis High School.*

matters are taken care of, informal discussions are encouraged, school loyalty is built up, disciplinary problems are solved, and a democratic spirit is fostered. Difficulties discussed during home-room periods can either be settled there, or referred to the principal or the student council, according to the nature of the case. The home-room teacher has a record of the pupil's attendance, knows whether or not he is punctual, watches his attitude during discussions concerning school affairs, has an opportunity to note whether he is slovenly or tidy, and observes his study habits. She learns his capacities, needs, and interests, and is thus able to guide and direct him in many matters, educational, moral, religious, recreational, and vocational. Some may object that not all home-room teachers have the necessary qualifications to be advisers. This may be true, but almost any teacher who is worthy of the name, can at least recognize maladjustments and send the child to the trained counselor if she feels unable to handle the case herself.

The same may be said in a lesser degree of classroom teachers, who, although they do not usually become so personally acquainted with their students as do the home-room teachers, can, in many cases, help them through difficult situations. First of all, they are able to guide students educationally, directing them to continue a course, drop it, or change it according to their needs. They are, as a rule, good judges of mental ability, detecting superior students as well as slow ones. Personality often speaks louder than words, and a really great teacher who inspires confidence and respect in her pupils is

bound to exert a powerful influence over them. Often the subject matter offers opportunities for guidance, especially religion, English, history, speech, and vocational courses.

If the school has class sponsors and club sponsors, these also can assist in guidance by pooling the information they acquire with regard to those in their charge, and using the opportunities given them during extracurricular activities to study the interests and capabilities of the students and to develop initiative and leadership.

#### **Counselor and Psychiatrist**

If possible, every school should have at least one full-time counselor who has had special training in psychology, and who by character and personality is especially fitted for the task. To him will be referred special cases which the home-room or classroom teacher cannot handle. He can make case studies when necessary, apply for assistance to the doctor, nurse, psychiatrist, physical-education teacher, or chaplain. It is highly desirable that the school have a Catholic psychiatrist to whom appeal can be made at least occasionally. If there is a psychiatric clinic in the city, satisfactory service may, possibly, be obtained through it, so that special cases (problem children, those retarded in their studies, those who on account of heredity, health, or home environment are seriously maladjusted) can be referred to it.

#### **The Chaplain**

The chaplain should play an important part in the guidance program. Owing to his background of philosophy and theology,

his knowledge of human character, the respect in which he is held by the pupils, his opportunities in religion class to bring home to them truths of faith and morals, he holds an exalted position, and, if circumstances permit, may assume the role of chief counselor in moral and religious matters.

In schools having no full-time counselor, the principal performs many of his functions. In any case, he directs the guidance program, appoints home-room teachers, makes desirable changes in the curriculum, recommends students for college, organizes the placement service, acts as chairman of the group of advisers, and keeps the records in his office or some other convenient place. He should insure cooperation among all concerned, as this is one of the essential factors of a successful guidance program—cooperation of principal, counselor, teachers, chaplain, nurse, parents, students, and everyone interested in the school.

#### **A Word About Records**

Important information about the child, valuable in guidance, ought to be collected on a card or in a folder and filed in a place where it will be accessible to all who may use it. For example, if the nurse discovers that a child has a physical disability which may be a handicap to him, everyone concerned should know this—the parents that they may seek medical aid, the physical-education teacher that the child may not be forced into games or exercises that are too strenuous, classroom teachers that they may not expect impossible accomplishment in lessons, and home-room teachers that they may make allowance in routine matters. These records will represent a complete picture of the individual and, to be valuable, must be easily read and kept up to date. They will be analyzed and studied by the counselors to help them understand the child and plan remedial measures. *The Cumulative Record for Secondary Schools*, published by the American Council of Education, or some similar blank may be used. It should contain facts relative to the student's family, background, health, previous school experience, extracurricular activities, test scores, interests, and accomplishments.

#### **Standardized Tests**

To assist the counselors to know the student, standardized tests may be of great benefit and should be used according to need. Thousands of tests have been devised during the past 20 years, and in many schools to test or not to test seems to be the vital question. If the data received from certain tests are valuable to the counselor in helping him understand the child, if they assist him in judging whether the student is capable of following a certain curriculum, entering a certain college, obtaining a certain position, then they ought not be despised. As a rule, intelligence and achievement tests fulfill these purposes if properly administered

and interpreted. Vocational-aptitude tests, if used judiciously, may assist the counselor in predicting success or failure in specific occupations. Tests of personality are still looked upon with skepticism by many educators, who realize the difficulty of measuring anything so intangible and many sided as character.

### An Individual Matter

Some group guidance can be given successfully in classes and during home-room periods, but if this is the only kind attempted, the very purpose of the guidance program, which is to treat children as individuals and get away from mass instruction, is defeated. Hence the importance of the personal interview during which the teacher can inspire the student with high ideals, change false attitudes, encourage habits of study, and, in general, discover his difficulties and help him solve them. After rapport has been established, she can learn much about his background and interests, study his character, and so be better prepared to advise him with regard to personal problems, and later on in the choice of a vocation. The skillful and prudent counselor will win the student's confidence and will guide him to make wise choices himself, rather than impose decisions upon him. Sometimes home situations are so bad that the counselor can do little to remedy matters, but she can at least build up a Catholic outlook on life, instilling a spirit of brave and cheerful acceptance of these insurmountable difficulties, in union with the sufferings of Christ.

### The Catholic School's Advantage

In the work of guidance, Catholic schools as a whole have certain advantages. Usually the faculty is composed mainly of members of a religious community, so faculty meetings, formal and informal, where school matters can be discussed freely, are easy to arrange. The whole life of religious teachers is given to their work with the children and no extraneous interests interfere with their duties. Long before formal programs of guidance were planned, children in Catholic schools were receiving religious and moral direction, and, not only in school but throughout

life, Catholics are accustomed to seek and find aid in their personal difficulties and problems from their confessor and pastor. Moreover, if a Catholic teacher is true to her religious profession, if she leads the life she undertook to lead when she resolved to follow Christ, her power for good will spread unconsciously. Many saints who never studied psychology and who never heard of psychiatry had an enormous influence over their contemporaries. We Catholics realize that much depends on the training of the teacher, that

more depends on her personality, and that most depends on the assistance of the Holy Ghost which will never be denied to one who has the spirit of prayer and lives in intimate union with God. To quote Father Daniel Lord, "Far more important to the world than its scholars and scientists, its soldiers, explorers, and statesmen, are its saints." They, and not the educators, are the ones who have actually changed the face of the world in the past, and they will continue to guide the destinies of men.

## Laziness at School

Brother George, F.I.C., M.A.

A POET has defined man: "A fallen god that still remembers heaven." We might rectify this saying by asserting that man is "a fallen god that still remembers the earthly paradise where he did not have to work; or rather, where work was not a cause of fatigue and pain, but a source of pleasure and happiness." Ever since God told Adam: "Thou shalt eat thy bread in the sweat of thy brow," things have changed radically and work has become a trial. Labor, especially when it is imposed on us as an austere duty, presents itself as a wearisome task. We are obliged to react against a natural inclination which we have of following the law of least effort. We must struggle painfully if we wish to centralize our energies and direct them toward a fixed purpose. Such concentration opposes our natural inconstancy which inspires us with horror for any prolonged work that appears monotonous and urges us constantly toward something new and exciting.

It is not astonishing, therefore, that so many succumb to their natural repugnance for hard and constant labor, abandon the struggle, and lull themselves to sleep in blissful laziness. It is still less astonishing that children, whose will is so weak, so easily influenced by attractions and repugnances, so changeable for lack of understanding of the necessities of life, should give way to the allurements of carefree laziness.

**EDITOR'S NOTE.** Here is a common-sense analysis of the behavior of those children called "lazy," many of whom are not lazy. Brother George makes an approach that is rather unusual among American writers on educational psychology. His approach is in terms of the qualities of the individual. It considers all phases of the individual pupil's life.

As a matter of fact, it is not the effort in itself that the lazy child tries to dodge, but the effort *that does not please him*. He likes action, at least as much as rest, as long as the activity interests him. He will feel enthusiastic and full of energy for a game or a kind of work that he likes. To such activity he will give considerable sustained effort; sometimes even, he will exhaust himself at it. But if he has to forsake this favorite sport for an occupation which, rightly or wrongly, seems less attractive to him, he becomes suddenly slow, inert, indifferent, careless, without the least ambition and energy. We may then assert that laziness in a child is caused partly by the absence of interest and attraction for diverse kinds of work.

### Physical Causes of Laziness

The natural repugnance that so many boys and girls feel for study may be derived from physiological, intellectual, or moral causes. What we call laziness in them is, sometimes, merely a consequence of physical weakness due to some chronic disease or bodily infirmity which decreases considerably their vital power of tension, and renders all intellectual effort extremely painful. These pupils whom, occasionally, we scold and punish severely may need the doctor's care. A sound system of hygienic habits, together with appropriate medical treatments, would cure these supposed "lazy" children much faster than penances and harsh words. This is the case especially when a child is sluggish not only in the classroom, but at recess, at home, everywhere and at all times; when he is indifferent to everything and invariably unresponsive.



Professional People Are Called in to Explain Their Work. Here a nurse is talking with a group of interested girls at Lillis High School.

However, a teacher should avoid exaggeration in imitating certain doctors for whom every lazy child is a patient suffering from pathological disturbances leading inevitably to a disastrous nervous breakdown unless complete rest or a "world cruise" is given him at once.

If it is sound psychology for a teacher to try to discover the causes of a child's indifference to study in order to deal with him properly, it would be bad policy to reveal to the child the fact that his laziness is due to some unavoidable and incurable bodily disease. This revelation would only serve to encourage his apathy, softness, and carelessness. A pupil should always, on the contrary, be made to realize his responsibility. He must know that he is bound to do the task required. He must admit that punishment for laziness or negligence is mere justice. This process will be sound, however, only if the teacher knows how to measure his requirements, and fit them to the working capacity of these physically handicapped pupils.

Other children have all the outward signs of health, and are, nevertheless, absent-minded in school. They move constantly, talk garrulously, bother their neighbors, ignore what the subject is about when they are questioned, and cannot even copy exactly what is written on the blackboard. Sometimes the cause of all this is a defective sight which prevents them from detecting easily and accurately what is written. At other times, it may be a weak auditory power which disfigures all the sounds. It appears evident that, if these two senses are deficient, the pupil cannot find anything alluring in schoolwork, since all the teaching is based on visual and auditory methods. Pupils deficient in sight and hearing would need superhuman courage to strain their eyes and ears for six hours a day. A child is unable to exert such heroic efforts; he prefers to accept his diseased condition and let it go at that. Of course, he must busy himself somehow; hence comes the tendency to dissipation as a derivative of a dreary loneliness.

Let no one claim that the number of pupils suffering from eye and ear diseases is small. Statistics published in various countries assert that approximately 35 per cent of the pupils have defective eyesight, and that about 25 per cent of them are partially deaf. Instead of punishing these children for their dissipation and light-headedness, we might suggest to the parents that they have them undergo a serious examination. A good pair of glasses, a little operation, or a seat in front of the classroom, would sometimes change these "lazy" pupils into ambitious students.

Even though a child should not be suffering from bodily weakness or deficiency of the senses, he may be occasionally fatigued and unable to work diligently. His parents may perhaps oblige him to perform physical tasks above his strength; perhaps he cannot sleep long enough; he is perhaps underfed; or again,

he may exhaust his strength in playing strenuously a game that overtaxes his physical endurance. In any one of these cases, the pupil cannot be otherwise than sluggish and apathetic in school, without being specifically lazy for all that.

We must also take into account the period of growth, sometimes disastrous for certain sensitive children. Until they started pushing up, they were excellent students, full of enthusiasm and energy. Then, little by little, they became nervous, sleepy, indifferent to everything. They were growing too fast. Their vital energies were almost entirely used in the forming of new organic tissues, and their intellectual activity suffered from it. To brand such pupils as "lazy" and deal with them accordingly is against all justice; it is a sure way to inspire them with incurable disgust for school.

### Intellectual Causes

The repugnance of certain children for study may also have diverse intellectual causes. Among the pupils that we are prone to classify as indolent, many, perhaps, are only subnormal, backward, or inconstant, suffering from a weak or unsteady power of attention, so that they cannot concentrate easily to listen, examine, understand, or reflect for any length of time. Or again, they may have a slow and unfaithful memory which increases the difficulty of associating ideas, of abstracting and generalizing. Sometimes also, their imagination is dull and unruly. These abnormal cases may be rather numerous. An investigation conducted in many primary schools revealed that their proportion is about 5 per cent. Among these, some cannot adapt themselves easily to the school regime. Others have inclinations to anomalies that would jeopardize the final result of their education. In either case, these students cannot be classified as "lazy"; they should receive special attention, rather, so that their state will not fall from bad to worse.

Without being an abnormal pupil, a child may sometimes suffer, more or less, from some hereditary mental weakness. We must understand that such a one will find intellectual work extremely painful, and that consequently he will try to dodge it as much as he can. It would be unjust to treat such a pupil as guilty of laziness, holding him personally and entirely responsible for his mental condition and exacting from him the same tasks that better gifted students can accomplish.

Besides these mentally deficient students, there are pupils who have no dispositions for certain subjects of the curriculum. Others show no aptitude for direct or reflective study. These are usually among the last in the class; but they succeed marvelously well sometimes in manual arts. They become skillful, practical, and wise as soon as they handle something material. Later in life they will find occasion to use advantageously their pictorial intelligence, their sensorial apti-

tudes; they may even succeed in creating for themselves a situation more prosperous than that of many of their graduated former schoolmates. It is easy to understand that such pupils do not have much attraction for study, and that inexperienced teachers should see in them only inveterate idlers.

### Moral Causes

We are obliged to admit, however, that there are really guilty, lazy pupils who are physically and mentally gifted and who would succeed in their studies if they wanted to work. They refuse to make any systematic effort, to face the constancy of endeavor that any intellectual achievement requires. They act thus through mere cowardice, because they shrink from the discomfort and constraint which they would have to suffer in order to achieve the task required from them.

It would be interesting to find out if the number of these responsible lazy children is as high as the complaints of numerous teachers would make us believe it is. An investigation was made on that subject in the schools of Paris. As the indolent pupils are usually in the "tails" of the classes, they examined carefully all the students who stood among the last one fifth of the class. They eliminated the cases of casual and accidental laziness and considered only the children whose notable failure could be explained not by a physical or mental infirmity but by moral causes, by lack of will. The proportion obtained was only 2 per cent of the examined pupils. This figure is evidently approximate, but it proves clearly that the number of really "lazy" pupils is smaller than we are inclined to assume, and that we must be prudent before branding a student as inveterately lazy.

### Psychological Causes

Even when we deal with absolute indolence in a pupil, we sometimes find a psychological excuse for it. For instance, if a teacher is perpetually dissatisfied with his pupils and constantly scolds or punishes them for the least things, he can easily discourage the sensitive ones, destroying in them all enthusiasm and ambition. And again, if the teacher has not the skill to arouse in the child strong motives of action, he will be the main cause of the natural indifference of young wills untrained to mental effort. We know that certain pupils have become better workers when they changed class; this would seem to indicate that the methods of their previous teacher were somewhat responsible for their lack of ambition.

### Remedies for Laziness

So far, we have been studying the nature and causes of laziness in pupils. This is just a negative and rather sterile achievement. The constructive problem is: "What can we do to correct this defect in children and to inspire them with love for intellectual work?" Leaving aside the

physically handicapped, we shall consider only children who, being well gifted in every respect, would succeed in their studies if they wanted to take the trouble.

It is important to discover just why these pupils refuse to work and what motives, habitually accepted, are the directing principles of their negligence. If the teacher, through reasoning or experience, can convince them that these principles are wrong, he will have led the pupils a long way toward progress. It is a psychological fact that the will follows blindly the motives presented by the intellect. Of course, the will is free to accept or reject these motives, but the latter are necessary to volition and forcibly influence its action.

Many children detest study just because it requires a systematic and continuous effort which is not at all attractive to them. To such pupils we must convey forcefully the truth that real life is not a continual picnic, that duties must always be performed even when they seem painful and annoying, and that, moreover, only the first steps are costly: the first efforts are soon followed by the pleasure of victory and the enjoyment of a well-ordained activity.

We may succeed considerably in persuading a pupil to work by captivating his intelligence and heart through intuitive lively methods which will hold his attention constantly on edge, favor the spontaneous action of his faculties, arouse in him the desire to understand, and make him feel the joy of discovering and knowing.

If we instill in pupils the taste for study, through an attractive system of teaching, their laziness will be half conquered; for, they like action at least as much as rest, and it is not so much the effort itself that they seek to avoid, but rather the effort that does not appeal to them.

There is no question of trying to suppress all painful effort from a pupil's life; that is utterly impossible; it is even undesirable. To do so would be to soften the character of the child, rendering him powerless to fight against the evil tendencies of his nature and acquire solid virtue. The problem, on the contrary, is to bring him to accept this effort joyfully instead of being afraid of it.

Certain youngsters dodge intellectual effort through mere discouragement. Because of repeated and prolonged absences due to sickness or some other reason they have not succeeded in following the other pupils. In spite of their work and all their good will, they have remained the last of the class, a position which usually monopolizes most of the penances and scoldings. They finally ended by persuading themselves that it was useless to waste their energies for such meager results.

If these belated students are really unable to profit by the teaching received, the only remedy is to bring them down to a lower class or division. If they are just a little late and they have some talent, we should do everything we can to en-



*Steering Their Course.*

— *The Tablet*, Brooklyn, N. Y.

courage them. By recalling to them that they used to succeed, we can persuade them that, with persevering efforts, they will finally overcome the obstacles and obtain a higher place. With the promise of a little extra help, a few words of occasional encouragement, several supplementary explanations, timely questions that will put them on the trail of success, we can do very much to cure their apparent carelessness. If we render their assignment easy enough, so that it will not require any more than reasonable effort from them; and if, at the same time, we leave them enough to do so that they can consider their success as the product of their

own work, we shall have achieved a tremendous task.

Other children, intelligent enough, lack the self-reliance necessary to success: "That's too hard," they claim, "I can't make it." The only cure to that is to pick out some talent of theirs that may be above the average, and make them realize that they are able to succeed, since they obtain such good results in this particular branch.

"I shall always know enough to do the job that I want to do later," claim a few lazy individuals whose ideals do not rise above the "ditchdigger" profession. To those children we are obliged to point out

the utility and necessity of what we teach, the shame and evils of ignorance, and the happiness that they will derive later from profiting by youth to acquire a knowledge which enables them to occupy an honorable position in society.

Since the will follows the light of the intellect, it will do good to emphasize often the necessity of hard work to achieve anything in life, the law that God has set for man to earn his bread in the sweat of his brow, and the obligation that the pupil is under to fulfill his duties as a student. To make him realize the pleasure that he will cause his parents by his work and good behavior, together with the sadness which his laziness would bring to them,

is another worthy incentive to work upon. To inspire him with higher motives, such as: to please our crucified Saviour, to make sacrifices to obtain favors from God for his parents and himself, to offer up his work for the conversion of sinners and the salvation of souls, are so many sources of heroic efforts that will appeal to the child.

Undoubtedly, it requires much devotedness to follow, step by step, and stimulate the progress of the will in lazy children, to excite them to work without rebuffing them, to make them improve without irritating or discouraging them. But that is the price of success in educating children.

## The Religious Teacher's Sacred Trust Sister M. Rosaria, P.B.V.M.

**P**ERHAPS the most important single force at the disposal of the Catholic school today for the upbuilding of character is the influence of the religious teacher. Conduct is subject to the influence of contagion as to nothing else in the world. While this influence can radiate from the portrayals of biography, it reaches its highest potency when life comes into direct contact with life. Every individual affects in a greater or less degree every other individual, and the influence for good or for evil that goes out from each person is inescapable. The closer the relation between two individuals, the greater the influence of one upon the other. Sometimes the influence is greater when the one who exercises it has no intention of impressing those who are affected. It is always true that "nobleness enkindles nobleness," or tends to do so, but it molds our conduct most effectively when it enters into the circle of our own daily life.<sup>1</sup>

### The Power of Example

Religious teachers by reason of their intimate association with children, in some instances more intimate and complete than that of parents, consciously and unconsciously mold and fashion the character of the little ones committed to their care. How supremely important it is that the teacher radiate only the most wholesome, elevating, and refining influence. The religious teacher will do this if she lives up to the ideals which should ever inspire those who dedicate their lives to the education of the youth of the nation. In this all-important matter one might repeat what has often been expressed: it is not what the teacher says and does, but what she is that counts most in the carrying out of the main object of education; namely, to help the child to be his true and best self.

Now we come to the question as to

**EDITOR'S NOTE.** What Sister Rosaria says must be repeated often, and, consequently, we are glad to publish her article. The negative side needs, too, to be presented, at times, the devastating effect, particularly on children in the elementary school, of religious teachers who may be unjust, unkind, unfair, or uncharitable. This, too, should be kept in mind always by teachers.

how the religious teacher is going to accomplish this. Perhaps this can be answered more specifically if we consider the following issues. First, do we as religious teachers labor in the vineyard with earnestness, with self-sacrifice, with the purity of intention that overcomes difficulties and survives disappointments? Second, do we, by our example, help to produce character in our boys and girls so that they may become God-fearing men and women? Third, do we teach as we would like to be taught, or are we slumbering at the post? Fourth, do we hear the Divine Master say: "Let us see if the vineyard flourish, if the flowers be ready to bring forth fruit," or do we nip the buds in the springtime of life?

Much of this may seem idealistic, yet most of the suggestions for accomplishing this purpose are being followed by many religious teachers throughout the land. They are obvious but need to be reiterated because they run counter to our uncivilized subconscience which needs constantly to be held in leash if we are to be the kind of persons we want our boys and girls to become.

Now let us glance for a moment at the list of desirable qualities that characterize the religious teacher, and see wherein we measure up or fail.

<sup>1</sup>Sharp, F. C., *Education for Character*, Bobbs Merrill Co., 1917, p. 9.

### Gentleness

The religious teacher is unconsciously an object lesson to her pupils. From morning till evening occasions are constantly arising that will put to the test this beautiful virtue which is the natural possession of a good religious teacher. Nor is it simply in the more important actions of the day, when she is supposed to be more on her guard, that she will thus have a chance to reveal herself, but even in the most minute actions, in her every stir, look, word, and gesture, even in the very tone of her voice, will she proclaim whether she is a deeply spiritual woman or still amenable chiefly to natural impulses. The voice plays an important part in the role of a teacher's life. The ideal religious teacher will talk clearly, her voice will be well modulated, her enunciation and pronunciation perfect, and without affectation. Talking just to make a noise, so as to fill in the class period will easily be discerned by pupils. Likewise, corresponding and lasting impressions, favorable and unfavorable, will naturally be produced on those who are the constant witnesses of her every act.

### Fairness

Another quality which is particularly admirable in a religious teacher is fairness. No one is so reprehensible as the unfair teacher, unless it is the unfair judge. Unfairness is exhibited in many ways; one kind is indicated by partiality shown to the "doctor's child," or to the teacher's pet; another type is that of the dictatorial attitude so often evident in otherwise excellent teachers. A good teacher is seldom if ever dogmatic. She should remember that the important thing, after all, is not her own reactions but the reactions of her students. The teacher who is fair in her dealings with her pupils will unflinchingly gain their respect.

### Courtesy

This trait, which is closely related to fairness, is a very important factor in the life of the religious teacher. The courteous teacher invariably instills civility and politeness into her class. Civility and politeness are marks of refined ladies and gentlemen, and also distinctive marks of a real Christian teacher. Impoliteness, on the other hand, breeds contempt and lack of respect. Consequently, if we expect our pupils to be courteous to us and to each other, then we ourselves must be courteous.

### Patience

This is an indispensable quality in the religious teacher who must labor among thoughtless, forgetful, and ignorant children. St. Thomas declares that the patience demanded of the teacher entitles her to a martyr's crown. Whenever the fickleness and waywardness of the pupils discourage her, the patient teacher will ponder on the wonderful patience and sympathy displayed by our Lord in teach-

ing His disciples. She will recall how little they understood His divine doctrine as the words fell from His sacred lips, yet it was never known of Him that He uttered an unkind or impatient remark. Finally, the patient teacher will forever keep before her eyes the command of the gentle Christ, "Suffer the little children . . . and forbid them not." To her these words will mean, "never let a child be harmed by the impatient and angry words of a religious teacher."

### Love

Closely allied with patience is love, the source of the religious teacher's strength without which her work would be a failure. This love shows itself in a real and lively interest in the pupil's welfare, by a kindly word of affection, and a smile. The loving teacher finds thousands of opportunities to manifest charity toward her pupils who in turn will not be slow to reciprocate it, quick as they are, however, to notice any undue and unfair preference on the part of the teacher for certain pupils. She will, like the Divine Teacher, see in every pupil, no matter how poor, homely, ignorant, or stupid, her own brother or sister in Christ. She will, like her Divine Model, see in each of her charges a prospective citizen of heaven. In fine, the teacher who loves the children with Christ's love, and reverences them as Christ revered them, will undoubtedly find that the pupils' hearts will go out to her just as they responded to the tender love of the Divine Master.

### Our Sacred Trust

In summarizing, it may not be amiss to compare briefly the fields of work in which teachers and others find themselves in order to understand better why such qualities are necessary in this field of service. A miser loves his yellow gold for the gold itself; a doctor or physician deals with the aches and pains of men; a dentist's work is with the teeth of men—not the good teeth, but the decayed and diseased ones; a painter uses color to bring forth his vision of loveliness; an architect shows his skill in piling up great palaces of stone; but a teacher deals with the finest product of civilization and life. Her work is the formation of character of boys and girls, the men and women of tomorrow who must carry on with courage and perseverance in the future.

Accordingly, we as teachers must be truly Christlike. We must deal with our students as would the Divine Teacher of Galilee, for nothing can bring home to us more clearly the dignity and importance of our vocation as religious teachers than the fact that we are sharing in, and carrying on the same work begun by Jesus Christ Himself. It follows then that if we are to elevate character in our students, we must be patient, fair, gentle, courteous, and loving and we must ever strive for godliness. In order to do this we must love God, live the truth, attain knowledge, and thereby serve humanity.

# That Youngster Doesn't Like Me!

Leslie E. Dunkin

**W**HAT teacher is there, who hasn't faced this personal confession: "That youngster doesn't like me!" The first natural thought may be: "What difference does that make? I'm his teacher. It's too bad for him, if he doesn't like me!" However, a second and more serious thought reveals that it is equally "too bad" for the teacher and the pupil if "that youngster" does not like her or she does not like him. So much more can be accomplished by both, if there is at least a mutual sincere respect for each other, if not an enthusiastic personal friendship.

### Why Does He Not Like Me?

"Why" is the first step toward facing the perplexing problem of "That youngster doesn't like me!" When the question is directed toward the teacher herself, she will do well to be almost merciless in seeking for anything in her own attitude, words, or actions which might have brought this situation. On the other hand, the wise teacher will be mercifully considerate when she turns her attention toward the pupil in trying to find the correct answer to the question.

When the "Why" is turned toward the teacher herself, she may find it necessary to make some personal readjustments to help to solve the problem. She may have, consciously or unconsciously, said or done something or even manifested a personal attitude which would encourage a dislike in the mind of such a pupil.

### Meet the Family

When the "Why" is turned toward the pupil, the teacher may decide it wise to investigate the home conditions from which this pupil comes. The first such visit may be devoted largely to becoming better acquainted and gaining the confidence of the parents so a later personal talk will gain the desired results for the pupil. This "Why" quest may lead to a friendly informal talk with the pupil himself.

When the "Why" finally reveals most of the contributing factors for the pupil's dislike for the teacher, these present a pupil's problem to the teacher for personal solution. Possibly the pupil's problem can be presented at the same time to the pupil.

If a personal misunderstanding has arisen, a frank explanation will change the attitude of the pupil. Special care may be necessary for some time afterward to prevent the repetition of a similar misunderstanding.

### Give Him a Job

Perplexing attitudes and situations may be changed favorably by giving this pupil a personal responsibility. Once this is done,

the teacher can appeal effectively to the pupil's pride in meeting this new responsibility, which in turn will help to solve the original problem.

### Praise His Efforts

Personal praise for the perplexing pupil by the teacher may help. This may be given in private or in public. In either case, the good words should be reasonably deserved by the pupil and completely sincere on the part of the teacher.

### Notice His Hobby

A knowledge and use of the pupil's hobby or special interest outside the school and the lessons, may suggest a means by which the teacher can change this person's attitude toward her. A sincere effort to know more about that hobby and what this pupil has done with it, may gain the desired results quickly.

### Explain Reasons for Discipline

The pupil may need to know and accept the value of discipline and willing acceptance of helpful authority. The lack of such training in the home may make the teacher's efforts more difficult. A talk with the troublesome pupil may help him to see the need and value of restraint in the lives of all. His attention can be directed to the need and importance of discipline and helpful authority in many, in fact, in all of the phases of successful life. A direct personal appeal then can be made to the pupil to be equal to his need for accepting and following the rules and requirements against which he has revolted.

Help may be gained with the immediate pupil, if the teacher finds an opportunity to enlist his personal assistance in helping some other pupil with some other task or problem in life. Such a helpful attitude helps the perplexing pupil to see himself and his helpful teacher in a clearer light. This cooperation will help teacher and pupil to understand each other.

### Don't Forget Prayer

Prayer requests for the troublesome pupil and also for the teacher herself will go far toward helping to change the personal attitude of the pupil. Often such sincere efforts give the teacher the best preparation for meeting this personal school problem. Such prayers will increase in practical value when the pupil himself has a part in the personal requests.

The improved results from the pupil and his efforts will more than repay the puzzled teacher for her sincere and persistent efforts to change the attitude of "that youngster" who at first did not seem to like her.

# The CATHOLIC SCHOOL JOURNAL

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## Case Studies in Education

We are pleased to print in this issue of THE CATHOLIC SCHOOL JOURNAL the two case studies which make up the paper on "Foster Children in School." It is another illustration of how abnormal or pathological conditions reveal the problem of the normal. The presence of foster children in a class will be revealed immediately by the registration information of such children. The teacher should be on the alert and should be prepared to enter sympathetically into the situation of the child and the antecedent conditions which create the present situation. Need it be remarked that foster parents have in many cases given the child every loving care that was lacking in his first home? And may it be added that a foster child is not necessarily a problem child? Every child, whatever the present parental relation, needs individual study in spite of our mass methods and wholesale education.

Many problems are, however, presented by individual foster children. In this we often discover the great importance of the home. Disturbed family relations of all kinds—of the divorced, of those tending toward divorce, of nagging husband or wife, of any lack of harmony in the relationship, particularly with reference to the education of the child—all have their "repercussions" in the classroom. "Queer" conduct by any child may be explained by the full knowledge of the home situation. This may not always be available, but any such knowledge will result in a better understanding of what is going on "inside" the child.

These case studies will be more helpful if they are reflected on, particularly in terms of similar children which you may have. If we could get from our readers the history of actual cases we should be glad to publish a regular section on case studies.<sup>1</sup> We shall begin such a section by presenting in full

<sup>1</sup>Fictional names should be used and the teacher's name will not be published.

or digesting from the literature some interesting cases. Notice what a wide series of topics are suggested by the two "case studies" printed in the article: the public opinion of the class, the need for companionship, the child's loyalties, the ineffectiveness of even pedagogical skill in dealing with innermost characteristics of an individual's nature, social work, and education, the problem of a school visitor. This combination of reading and reflection on one's own experience we would encourage. After trying it regularly, you will find how your own educational conceptions gain life—and, perhaps, you will want to send us some of your own case studies. — E. A. F.

## Father Richard and the University of Michigan

The news service of the University of Michigan calls our attention to the celebration now taking place of the one hundredth anniversary of its opening of the College of Literature, Science, and the Arts, in 1841. The real history of the University of Michigan goes back to the establishment in territorial days of the University of Michigania or the Catholepistemiad. Our particular interest is in the discovery of a great and rare personality, Father Gabriel Richard, who was a great influence in the beginnings of education on all levels in territorial Michigan. He deserves a place in a general history of education in the United States. His specific services are stated summarily in a speech I delivered at a religious round table at the university in the summer of 1940, which is reprinted in this issue of THE CATHOLIC SCHOOL JOURNAL. The present-day University of Michigan, under the leadership of President Ruthgen, is taking significant steps in developing that broad conception of a liberal moral education which was implicit in the amazing plans which the people of Michigan boldly set forth in territorial days to establish. May that courage and that faith always inspire this great state university. — E. A. F.

## What Shall We Tell Our Children About God?

An unusual article appeared in *School and Society* in August on "What Shall We Tell Our Children About God." This was an unusual subject for *School and Society*, and it was an unusual article for a minister to write. One can sympathize with the attitude of the author who finds some real difficulties in what parents teach their children about God; i.e., lazy parents, fearful parents, uninformed parents, parents anxious to quiet the child for the moment. Many of his serious problems are merely the pedagogical ineptitude of the parents.

Some sentences taken from the article will give an idea of the author's point of view:

"A child taught to ask of God his daily bread, and to expect it, may renounce God when the daily bread ceases to come with easy regularity."

"The harm of telling the child that God is a Heavenly Father and that He is the creator of everything lies in the fact that a child is literal-minded and concludes that God is a big man with extraordinary power."

"The mystery of life's ultimate beginnings is unknown and

our lack of knowledge must be admitted anyway, for if a child is told that God made everything he will one day want to know who made God."

"The universe evidences power but no moral qualities."

But even more significant is the resultant conception of God:

"The questions of your child about God should find you prepared with an answer that squares with the findings of modern science and that will bear the weight of a reasonable superstructure of religious philosophy."

"How much more reasonable it would be if we would forswear the old religious concepts and give to the word God a new symbolism."

"The child should be told plainly that God is a word which men use when they desire to express the ideas they admire the most. God is a symbol of all of mankind's spiritual values."

"The spiritual values included in the concept of God are human values arising through experience in social intercourse."

We shall very likely elaborate more fully at another time on this article, but what has happened to the conception of God in the mind of a professed minister of the Gospel when God is a word (small w), a symbol, a value in human experience, created in human experience? The answer to this question "Who made God?" becomes very easy. Man made God. The author does not accept the simple fact: God made man.

His fact is that man makes God in his human experience, and changes his conception of "Him" as his human experiences change. He has a different God every day, and that makes it easy to achieve what Santayana says we are always seeking, a God who will put on us no responsibilities that we do not want, but who asks us to do only what we want to do. I am afraid that we, in building so many altars all over the United States, would express the faith of many Americans more accurately if we followed the Athenian example and built our altars: *To the Unknown God*.

Then may a new St. Paul—as the Catholic Church does in its missionary efforts—declare: "What therefore you worship in ignorance, that I proclaim to you." — E. A. F.

## "Mentally Unbalanced Teachers"

Considerable comment has been made in various journals about the facts originally published in the *American Mercury* regarding the mental condition and attitudes of teachers in the New York public schools. In an article on "Our Mentally Unbalanced Teachers," Dr. Emil Altman, one of the medical examiners of the school system, estimates that there are 1500 emotionally and mentally unbalanced teachers in New York City. It is his opinion, too, that the number is nearer 4500 of which 1500 are "definite mental cases." This is approximately 4 per cent of the teaching staff.

To call attention to these facts is in no way to criticize the 96 per cent who are normal and, generally speaking, superior. However, it is all the more important that the facts about the 4 per cent should be recognized and constructively dealt with. The 4 per cent have an enormous power to injure children, and in many ways undo the work of the 96 per cent, and they may also create problems which make the work of the 96 per cent more difficult.

There should be an annual checkup on the physical and mental condition at the end of the academic year and again at the beginning of the year. The summer should be planned definitely for its recuperative and even therapeutic possibilities. The unlisted disease called "credititis" should be guarded against by religious superiors assigning members of the Community to summer work. For some teachers, attendance at summer schools may be the worst thing that could happen; for others, it may be the best. Assignment to summer schools is not necessarily a good in itself. Individual differences, here as elsewhere, must be taken into account.

In view of the experience in New York—and, of course, the facts are more generally true—religious communities should be on their guard in this matter of the physical and mental health of their members. It is noteworthy that in the past many of these cases have been discovered by accident. In the interest of the children in schools an alert and informed supervision will discover these cases in their incipient or early stages, before any great injury is done to children, and when constructive measures will be most helpful. — E. A. F.

## The Family Bible?

Bishop Charles D. White, of Spokane, has asked a challenging question: Why should there be only the family Bible and not the individual Bible for each member of the family?

Why not?

Why should not each person have his own copy of the Bible, always available for his reading and his favorite passages marked to which he would like to recur often?

Why should not the student purchase his Bible in his elementary school days, or at least in his high school days, and use it throughout his life—hallowed as it would be with school memories?

In older days when the Bible was printed in ponderous volumes with highly ornate covers it was a family institution. Today's compact printing of the Bible with its flexible binding makes its daily use very convenient. This makes it imperative that our initiation of students in Bible study and its development should be intelligently done and should be so stimulating that the interest carries over into the out-of-school life today, and leisure life after school days. — E. A. F.

## There Still Is Hope

The disappearance of religion as a vital force in human life and society during the past century has been a very potent agency in imposing political, educational, and industrial autocracy. For individuals it has exerted all its influence from time to time. As a dominating influence over nations, states, diplomacy, business, politics, philosophy, art, or over communities as such, it is now and has been for some time, a negligible factor with the natural result that expediency has been the criterion of conduct instead of justice. The world is sometimes a harsh antagonist to spiritual truth—sometimes with malicious and erroneous propaganda—sometimes with mailed fist, especially when they attempt to build up the old cult of Caesar worship. God will not overawe irreverence usually by a display of His Majesty but we possess the powerful and lasting assurance of the God of Justice: "I am with you all days even to the consummation of the World." — Rev. Richard A. Kehoe.

# The Two Basic Reading Skills

James E. McDade<sup>1</sup>

TO AVOID misapprehension as to the meaning of the above title, it may be explained that the two basic reading skills here treated are not oral reading and silent reading, but (1) reading with the saying of the words aloud or inwardly, and (2) reading for comprehension without the saying of the words either aloud or inwardly. These two skills must be separately acquired. Silent reading is not a skill at all in any basic sense. To get an oral reader to do silent reading it is necessary only to say: "Hush, hush! not so loud," and then, "Sh-h-h, I can still hear you!" and finally, "Be careful! I see your lips moving." Inner speech continues unhampered.

But to read without saying the words even inwardly is a genuine and valuable skill that equips one for wide, rapid, effortless reading. A few fortunate people have it, but the great mass of the literate public, and unfortunately even of teachers of reading, do not even know that there is such a skill. The schools have not heretofore taught it.

## Teach Comprehension First

The thesis of this paper is the simple one that if we first teach children reading with saying the words (oral reading) they will never learn the simple and valuable skill of reading only for comprehension without saying the words. But, on the other hand, if we first teach the simpler skill of reading for meaning without saying the words (nonoral reading), we can teach oral reading with the utmost ease (say), two years later. Then the students will be fully masters of two valuable skills instead of having imperfectly learned only one. Each skill has its own uses, like the different speeds of an automobile. The best readers have command of both.

When people of the present generation learned to read, they were required to say the words as they read them. This habit, once formed, continues in all but a very few cases indefinitely to control their reading. Even in high school and college few ever work completely free from it, though a few, the best readers, alert persons who read extensively under pressure, urged by strong interest or great need, do seem to acquire the ability to read rapidly without inner speech. There are also rare cases of children who for some reason escape from the first the shackles of, for them, inevitable oral enunciation. But it must be admitted that these do not owe the skill to school instruction, which remains almost wholly committed, in fact if not in theory, to oral reading.

<sup>1</sup>A former assistant superintendent of schools of Chicago, Ill. The article is reprinted, with permission of author and publisher, from *The Chicago Schools Journal*, Sept.-Oct., 1941.

Let us first consider the legitimate uses of oral reading, or saying the words, either aloud or to ourselves, as we read. For example, read these familiar lines:

The wind was a torrent of darkness  
among the gusty trees,  
The moon was a ghostly galleon  
tossed upon cloudy seas,  
The road was a ribbon of moonlight  
over the purple moor.

Or read these, of a different effect:

Over the cobbles he clattered and  
clashed in the dark inn-yard,  
And he tapped with whip on the  
shutters, but all was locked and  
barred.

Can there be any difference of opinion as to which of the two skills is suited to the reading of these lines? Without the lilt and melody in the spoken words, or the rattle and clang, or the rhythmic flow, what would the poem be? It is not altogether what the poem means that makes it a poem; some would say it is not at all what the poem means, but what the poem is. What it is, then, is a piece of music, as it were. It is addressed to the ear, and to enjoy it we must "play" it as it was written to be played, on the voice, either aloud, or heard and felt silently within. It is in fact a symphony for the voice. Poets sang or chanted before the alphabet was invented, and the children in all grades should hear and chant and live poetry freely and daily like their ancestors. But for the stumbling beginner to read poetry aloud is a travesty.

## Oral Reading, Complex Skill

Oral reading is one of the most complex and difficult of human arts, and when well done one of the most rewarding. Its uses, of course, extend beyond the rendition of poetry or beautiful prose. On the radio, for example, or in any other audience situation, oral reading as a medium for communicating anything that can be put in words, from propaganda to market reports. There is no quarrel with oral reading, except that it is not now done well enough.

It is fair to ask why oral reading is not done better, when it is universally taught from first grade on. One reason is that it is a violation of good pedagogy to ask a child to give aloud a meaning he has not yet been taught to get; that is, to have him say the words, and then find out whether he understands. A second reason is that oral reading is too difficult for beginners. The oral reader has to do at the same time two things, each of them very complex by itself. First, he has to take in the printed sentences by eye and understand them. This operation alone conforms to the compact and accurate

definition of reading, "getting meaning from the printed page." In the second operation of oral reading he must use his throat, lips, and tongue to give utterance to what he has read. This last is not really reading at all in the sense of the definition, but expression aloud to an audience. The two operations resemble, and are quite as difficult as the two that a student of the violin must master: reading notes and manipulating the instrument.<sup>2</sup> Those who can already read notes find it much easier to learn to play any instrument.

Oral reading, then, is reading *and* utterance. It is a double process of taking in by eye and giving out by voice. To require a six-year-old child to get the meaning of print, and at the same time to render it aloud is like asking a tenderfoot in his first lesson on the ranch to ride the bronco and swing the lasso at the same time. It is good pedagogy and common sense as well to teach the simpler skill first. The child should master the simple skill A, before we ask him to acquire the more complex one, A plus B.

## Teach Simpler Skill First

Even if the nonoral reading skill had no other uses in life, as it decidedly has, it would still be desirable to teach it first as a halfway house to oral reading, because it is so simple that a slow pupil has little trouble with it; it is unembarrassing to timid learners, as most are, because they do not need to give a public oral performance in which attention is so occupied with saying that meaning gets overlooked. The child who has speech defects or is deaf is not under a serious handicap in nonoral reading. Hundreds of thousands of young readers bog down in oral-reading speech difficulties that should have been eliminated in the oral speech work of the schools long before oral reading is begun. With the difficulties of oral speech set aside, everything in the reading turns on meaning, which should properly be a primary consideration in all teaching. With meaning instead of speech made primary, the interest of the pupils is stepped up to a high degree.<sup>3</sup> To repeat, then, nonoral reading, the simple skill, should be well mastered before oral reading, the complex skill, is attempted.

## An Important Basic Skill

But the simple skill of reading by eye without saying the words does have tremendously important uses of its own. Intelligent teachers of upper-grade reading who notice lip movements in silent read-

<sup>2</sup>"An Experimental Approach to the Reading of Music," by Kenneth L. Bean, *Psychological Monograph No. 256*, 1938.

<sup>3</sup>"Teaching Primary Reading by the Non-Oral Method," by Edward E. Keener, *Elementary English Review*, Dec., 1938.

ing rightly try to stop them. They recognize that articulating the words interferes with getting the meaning, but unfortunately it is then too late for more than very limited success. The factual and narrative oceans of prose everyone must swim through to transact his business or to be properly informed should be read rapidly by eye only, swept over without the insufferable burden of lingering to say all the words internally. The word-speaking reader is like a nervous man, to change the figure of speech, who has a compulsion to touch every picket of a fence he is walking by. This nonoral skill is now neglected, except in the schools of Chicago, and a few other places.

### What Psychologists Say

There is space here for but a glance at the attitudes of psychologists toward the place of articulation in reading. Bain in 1879 said that when we think a word or sentence, "if we do not speak it out, we feel the twitter of the organs (vocal)."<sup>4</sup> Watson in 1914 held—so important did he rate inner speech—that thought and spoken language are identical.<sup>5</sup> A long succession of writers at that time considered inner speech—saying the words to oneself in reading—a natural process like the circulation of the blood. But doubts began to appear, and the opinion found support that articulation in reading or thinking is merely a habit, possibly often a pernicious one. Dearborn in 1906 acutely recognized that in oral reading "the freer movement of the attention wave is repressed by the slow process of articulation."<sup>6</sup> Pintner, in a careful study in 1912, found that adult subjects who were required to count aloud while reading did not lose in speed and comprehension. In fact, his figures show that they consistently gained in both. He concludes that articulation during reading is a habit, and not only not necessary, but a hindrance. He found also, as is now increasingly clear, that the inner speech habit is extremely hard to uproot.<sup>7</sup>

Actually to demonstrate that it is practicable to teach children to read without riveting on them the articulation habit has been the contribution of our own city in the past five years. The ability to make a success of both nonoral and oral reading by beginning with the simpler skill is now the possession of large numbers of teachers in this city.

### Inner Speech Slows Reading

Now, the saying of words, either aloud or by inner speech, or endophasia, is, as experiment shows, a time-consuming process consisting in a succession of details.

Out of these successive details meanings must be built up, a process leading to regressions and inefficient eye habits. Find a reader who can read from seven hundred to a thousand words a minute, and there are such readers, and ask him whether he says or hears the words internally. He will reply that he does not, and indeed it is evident that no one could carry on more than highly vestigial inner speech at such a rate. His reading is marked by the apprehension of patterns of meaning in which large groups of details are grasped simultaneously in relation, instead of appearing successively and detachedly, like the letters of a movie title that appear first in a jumble, and then find their places one by one.

It may be objected that this is faster than one can or should read. But it is being attained in college remedial reading classes, where a speeding up is found necessary to enable students handicapped by wrong habits and low speeds to do the reading necessary to succeed in their classes. There are occasional readers of no extraordinary intelligence who have acquired such a skill. Children taught by intelligent nonoral methods read with perfect comprehension at rates from 50 to 100 per cent higher than current norms. The theory and practice of nonoral reading has been described elsewhere at greater length than is possible here.<sup>8</sup>

### Rates of Inner Speech

In 1937, during the writer's experimental work on nonoral reading, it seemed necessary to secure a picture of the way reading was actually being done by pupils in the upper grades of the school system, all of whom had been taught reading by current oral methods. Did the oral method of teaching beginning reading leave a mark on the pupils?

The measurements were made by Orpha Brown, of the Bureau of Child Study, one of the field assistants given the writer for the nonoral experimental and demonstration work by Superintendent William H. Johnson. Only one immediately relevant aspect of the data can be given in the limited space of this paper.

Four groups of pupils were measured: (1) a random sampling of 50 upper-grade elementary pupils (median grade, 7B); (2) a random sampling of 76 high school pupils (median grade, 10A); (3) a group of 76 upper-grade elementary pupils (median grade, 8B) selected by teachers as "good readers"; (4) a group of 85 high school pupils (median grade, 11A), selected by teachers as "exceptional readers." The total number of pupils was 287. The maxi-

mum inner-speech rate of a pupil was the fastest rate at which he could think a familiar Mother Goose rhyme to himself ("think it, but not say it"). It should be said that maximum oral-speech rates, which were also measured, ran quite uniformly a little below maximum inner-speech rates. The fastest readers were the fastest speakers.

Median Rates in Words per Minute	Maximum Inner Speech	Ordinary Silent Reading
1. Elementary random sampling (50)...	276	252
2. High school random sampling (76)...	304	280
3. Elementary good readers (76)....	325	302
4. High school excep- tional readers (85) .....	364	415

It will be noted that, on the basis of medians only, the high school exceptional readers could read faster than they could say words to themselves. Ability to read at rates more rapid than maximum inner speech seems to characterize good readers.

Again, on the basis of medians, the other three groups make a consistent showing. The high school random samplings attain a median reading rate of 28 words a minute above the elementary random samplings; but they also have an inner-speech rate of 28 words higher. The elementary good readers have a median reading rate of 22 words a minute above the high school random samplings, but they also have an inner-speech rate of 21 words higher. These three groups—1, 2, and 3—are alike in another way. Their median silent-reading rates are below their median maximum inner-speech rates by 24, 24, and 23 words, respectively.

As far as so limited figures are significant, there is no evidence that high school pupils generally read in a different way from elementary pupils generally. Their reading speeds are practicable oral speeds. They do not possess the skill of reading nonorally and rapidly. They speak with a little more facility than the elementary pupils, and show only a proportionately higher reading rate. In general, there is no evidence to support the common belief that inner speech wears away. There is much independent evidence that it is as strong as ever in most adults, even those of scholarly pursuits.

But the high school exceptional readers show a startlingly different picture. True, they can talk much faster. Their maximum inner-speech rate median is 60 words a minute higher than that of the high school random samplings, and 39 words above that of the elementary good readers, but their silent-reading median, instead of being below their own inner-speech median by about 24 words a minute (like the other three groups), is 51 words a minute higher, a total advance of 75 words a minute. Something seems to have happened in this small selected group of pupils that is not happening to the pupils generally.

<sup>4</sup>*The Senses and the Intellect*, by Alexander Bain, New York, 1879.

<sup>5</sup>*Behavior, An Introduction to Comparative Psychology*, by J. B. Watson, New York, 1914.

<sup>6</sup>*The Psychology of Reading*, by Walter F. Dearborn, *Archives of Philosophy, Psychology, and Scientific Methods*, No. 4, Mar., 1906. *Columbia University Contributions to Philosophy and Psychology*, Vol. XIV, No. 1. New York: The Scientific Press.

<sup>7</sup>*Inner Speech During Silent Reading*, by Rudolph Pintner, *Psychological Review*, XX, 129-53, 1913.

<sup>8</sup>*A Non-Oral Method for Beginning Reading*, by James E. McDade, *Chicago Schools Journal*, Jan.-Feb., 1937.

*Beginning Reading by a Non-Oral Method*, by James E. McDade, *National Elementary Principals Seventeenth Year Book*, July, 1938.

*The Why and How of Non-Oral Reading*, by James E. McDade and Mary C. Gillies, *Childhood Education*, Apr., 1940.

*What About Non-Oral Reading?* by Cynthia Warren and James E. McDade, *Virginia Journal of Education*, May, 1940.

They do seem to be getting free, though only in a limited degree, from the retarding influence which oral enunciation of the words exerts on the silent-reading rate. While the above data do not suffice for scientific proof, they lend corroboration to the original "hypothesis for nonoral reading," and reveal no conflicting fact whatever.

### Experimental Results

It will be of interest to cite briefly some of the results that have been attained with nonoral reading. The first class in which the plan was tried was one room of unselected beginning first-grade pupils in the Darwin School. This class was given no oral reading for the nine months that constituted the school year. At the end of the year careful tests were made.<sup>9</sup> Of the 40 pupils, 37 exceeded grade requirements by from 0.2 grade to 1.4 grade (two months to fourteen months). The remaining three pupils met grade requirements. There were no failures. The pupil with the lowest I.Q. (84) received a grade score of 2.4 (which is, as a measure, equivalent to completion of the fourth month of second grade). The average reading score of the class surpassed course-of-study requirements by 0.75 grade, or seven and one half months. The year's work was directed by the principal, Miss Mary C. Gillies.

In a report<sup>10</sup> of June, 1938, based on the work of 178 children who entered first grade in September, 1936, and who did nonoral reading only, the group with a grade placement of 2.9 (end of the ninth month of second grade), attained an average grade score of 3.4 (end of the fourth month of third grade). The test used was the *Metropolitan Primary Reading Test*, designed for grades 1, 2, and 3. Forty-three per cent of the children were reported as "undetermined" because the test ceiling was too low; in other words, the test was too easy for them, although they were only second-grade pupils. The report concludes that the nonoral and individual reading plan, "in addition to eliminating inner speech, providing for individual differences, and reducing retardation, far exceeds the requirements of the course of study in the actual mastery of the fundamental reading skills: speed, accuracy, and comprehension."

In conclusion, it may be said that nonoral reading is not a rival of oral reading, but in the end the high road to good oral reading, besides being an invaluable skill on its own account. It must be mastered fully *by itself* in the beginning. Any teacher who does otherwise ("Oh, I give part time to each in beginning reading, because they need oral reading too!") is laying on her pupils for life the burden of saying all the words they read, and of reading only half as many books with

labor and often distaste as nonoral readers will read with pleasure and almost without effort. Nonoral reading is tied to no special subject matter, but deals with anything in which children are interested. It is a mode of communication, like speech,

not a content subject. And the cardinal rule is, "When print is before the child's eye, the words must never be spoken or heard until the habit of getting meaning directly from the print has been firmly fixed."

## Catholic High School Introduces Technical Courses

Central Catholic High School at Allentown, Pa., will be known henceforward as a pioneer among Catholic schools in devising two practical courses, which, added to the regular religious and classical or cultural program, will prepare students in a combined spiritual, mental, and material way to take their places in the modern world.

### Course for Boys

A full four-year technical course for boys will be housed in the new Rockne Hall not yet completed. In announcing new courses, the director of studies, Rev. Henry J. Huesman, said:

"Ours will not be a trade school, nor a vocational training school. The technical course will offer the boy all the old classical subjects, tried and proved by years of experience. Religion, English, mathematics, physical and social sciences are standard and basic. They prepare the boy to think correctly and thereby solve the problems of life.

"The technical course offers the boy some kind of specialized training. Emphasis is to be placed more on mental than on manual dexterity. This training should prepare him to take his place in the complex world and, if necessary, adapt himself to the various methods of earning a livelihood. It is our theory that, if we can teach the boy correct

thinking and precision working, he can find a place for himself in many walks of life.

"The technical course will include a wood and metal shop, with electives in elementary aeronautics and aeronautical drafting, automobiles (lecture and laboratory—no drafting), also architecture (all drawing), electricity and electrical drafting, radio and radio design.

"We fully realize the tremendous obligation we are assuming in endeavoring to make possible such a liberal education for the youth of Allentown and its neighboring communities. There will be a gradual introduction of each course, and, with the completion of Rockne Hall, wherein all technical courses will be taught, it is anticipated that within several years the complete technical course will be effective."

### And for Girls

For the girls there will be a planned and co-ordinated course in homemaking. Explaining this course Father Huesman said:

"Homemaking is offered to the students of this school with the hope that it may lead them to a better understanding of the home, and to the desire to secure certain abilities and skills that will contribute to more useful as well as happier living. The general objectives of these courses are, therefore, the development of ideals, personal traits, and standards of achievement which promote happy and effective living."

Homemaking I is a nonlaboratory course for the tenth grade, emphasizing such subjects as child care and training, home care of the sick, wise use of leisure, family relationships, home furnishings, management of the home, and consumer education.

Homemaking II and III, for the eleventh and twelfth grades, include a study of food and clothing—food and health and the making of garments.

### Community Education

Father Huesman called attention to the necessity of cooperation between the school and all the activities of the community in preparing students for successful living in that community. Regarding this, he said:

"Life—its problems, its activities, its requirements—does not unfold actually and completely in the classroom. It is not seen in all its realities in the school. Since a large sector of life finds its meaning in occupational activities, the school should relate its program to those community agencies that will unfold the actualities of living. This education in the school and through realities in the community will be meaningful and purposeful."

<sup>9</sup>"A Hypothesis for Non-Oral Reading," by James E. McDade, *Journal of Educational Research*, Mar., 1937.

<sup>10</sup>Annual Report of Superintendent of Schools, by William H. Johnson, Chicago, 1937-38.

# Practical Aids for the Teacher

## Case Studies in Educational Problems The Foster Child at School

One of the problems confronting the teachers today is the difficulty of adjusting to the school, children from foster homes. Since these children frequently change residence, they as frequently change schools. As a result they become "transients" in the school world; and some of us teachers are inclined to shunt responsibility for them onto everyone except ourselves. In any case, these waifs are usually not long enough under any one teacher for her to grasp completely their individual problems. May I illustrate by quoting two cases—in one of which I was apparently successful, in the other, quite dismally, a failure.

### The Success Story

In mid-term there came to my eighth grade, Carmela—chalky faced, carmine lipped, sullen eyed. Carmela is the 14-year-old child of a disrupted family. She had lived during the previous three years in various homes. Apparently the girl was hard, defiant, ill-bred; but, I thought too, rather piteously frightened.

Carmela had been in three schools that year before she came to me; and I was the first nun the child had ever met. She proved upon trial to be intelligent and eager to learn; but her frequent transfers from school to school had rendered her career as a pupil too difficult. It was necessary to give her some private instruction, but this was slight. She learned easily, asked pertinent questions, and soon found herself intellectually.

Her social adjustment in the classroom was more difficult. When she first arrived, my lectures in religion were occasionally interrupted by loud and disconcerting guffaws of laughter from the "new girl"; and when she discovered that this was not quite the spirit of other children, she desisted, and became painfully shy. The other girls did not welcome this newcomer. They were children from good homes who had been taught to associate with "nice" girls, and Carmela was too obviously not "nice." It became necessary for me to lecture the class (in Carmela's absence) about their duties as apostles of Christ, before they were even civil to the poor child. Even then no one went home with Carmela and she had no companions to play with. I consulted her foster mother and obtained her permission to send another child to the house "to help Carmela with her lessons." This ruse was also unsuccessful. The girls were not eager to associate with Carmela. Even enlisting the aid of a stanch high school girl proved fruitless. The school hours and lessons of the two showed too much discrepancy.

Finally, I met Miss S, Carmela's social worker. Be it said to the praise of all social

**EDITOR'S NOTE.** Two case studies of the problem of the foster child in the regular day school are presented in this paper. Here obviously the teacher needs to know the background of the child. Of course, she should know it in all cases. See fuller statement in editorial. We shall not publish the names of the authors of case studies.

workers, that here is a paragon of virtue, here is the social worker par excellence, here is a young lady who loves her work and who sincerely loves these pitiful protégés of hers. Miss S and I now planned mighty plans for poor Carmela. I learned a little more about the child's background, and Miss S and I agreed that she was not too successfully placed in regard to her foster home. The foster parents had allowed the child to address them as "Nick" and "Mary," and later complained bitterly of her lack of respect for them. The children of the family were two obstreperous little boys who were a torment to Carmela. But Miss S and I decided that Carmela's growing fondness for a Catholic school was not to be discouraged; and therefore the question of another home was allowed to hang fire temporarily.

By the beginning of March, however, Carmela's distress over home conditions was beginning to affect her schoolwork. Added to this was the yet unsolved problem of companionship. The other girls in the class were somewhat friendly now, but certainly far from ardent.

One morning Carmela came in glowing. "I am going to another home," she confided. "They have children of my age too," she continued. "Miss S didn't tell me where it is, but I am to go there tonight, and it is near enough so that I can continue to go to this school."

Blessings on Miss S! If the child had been moved to another school now, it would have meant painful adjustments at a time when every eighth-grade teacher sees regents' examinations looming in the distance. At first Carmela's exuberant joy in her new home was rather trying in school. But the great lack had been supplied—there was companionship and understanding at last. It seemed to make a difference in the classroom too, for Carmela was gaining in the good graces of her classmates. I thought all was secure.

But alas! one Monday morning Carmela came in as sullen, as defiant, as savage as I had first known her—her face again chalky white, her lips viciously becamined, and her

hair most awfully curled. This continued for a week. I watched and waited, completely puzzled. The home, I knew, was happy. What could it be?

Now, good teachers, I made my big mistake. This was the moment when Miss S, blessed Miss S, should have been consulted. I didn't consult her. The following Sunday night at 1:30 a.m., the convent was made hideous by the insistent clamor of the doorbell. Several hastily clad nuns rushed out, to find there Carmela, shivering, weeping, but still be-painted and becurled. With many gulps and sobs she admitted that her father had scolded her, and that she had wanted to run away. Her father! The unconsidered factor! Carmela, be it known, still had a father—a poor waiter at a downtown institution. Carmela had been allowed to see him once a week. He, after all, was the main anchor for the child's affections. Carmela was dispatched home in a cab, and (I gladly note) received in true motherly fashion by her foster mother. Needless to say, Miss S and I went into a huddle next day to discuss fathers, and the father problem was for the moment amicably arranged. Carmela's fierce loyalty to this irresponsible and incompetent parent and his unwise treatment of his child, will continue to be one of Miss S's unsolvable problems.

Eventually came graduation, with Carmela marching gaily down the aisle, clutching her diploma. Is her case completely solved? Not quite.

This is not the type of child one recklessly entrusts to a public high school. I consulted the registrar of the Catholic academy conducted by our community. With pride I record that Carmela was instantly accepted, without tuition, into that academy. After four years' further tutelage by wise and kindly nuns, Carmela should be ready to face life successfully.

Do such children appreciate all that is done for them? I need say but one word—Carmela's wildest, grandest, highest dream is to be a social worker "just like Miss S."

### The Failure Story

Robert came to my classroom at the end of February. He was fine looking, gentle mannered, soft voiced, velvet eyed; but under this harmless, silken exterior, I found an armor of impregnable steel. Robert was the illegitimate son of a coarse, hard-drinking, immoral-living, non-Catholic mother; and he would have none of me.

Socially, he fitted in with the other boys instantly; but his schoolwork was mediocre, and he showed little interest in any class. Sometimes he did little surreptitious free-hand drawings which seemed quite clever. I tried to interest him in art work for the school exhibit, but to no avail. The baffling film of steel hardened in his eyes. He smiled politely, spoke softly, and remained adamant.

In religion class a slow sneer gathered on his face as I discussed matrimony. However carefully I approached the subject to Robert

the lesson seemed worse than useless. He seemed to know and glory in his lack of social status, and evinced no reverence whatever for the sacrament of matrimony. Penance and Holy Eucharist, likewise, appeared to mean nothing. It is the custom in our parish that all school children go to confession and receive Holy Communion for the First Fridays. Robert went with the class and offered no resistance; but he never received Holy Communion at any other time.

Only once did I penetrate that armor of his. I told him that he must make his own way since he had no influential relatives to make it for him; and I tried to make him see that his parents' failure to achieve temporal and spiritual success should give him only greater reason to strive that his life also be not a failure in this world and the next. The film of steel fled from his eyes to be replaced by a look of strained burning attention. But the golden moment passed never to return.

I met his social worker just once. She came while school was in session, and our conversation was necessarily brief. All I gleaned from it was that Robert was determined to attend a technical school where he could study draughting.

Robert's foster parents I never saw, and

as they had no telephone, all contact was, for me, impossible.

On graduation night I met the boy's mother. His devotion to her was sincere and obvious; but devotion to such a pitiful ideal can surely lead to no mountain top. Robert, still steely eyed, bade me farewell and went out into the night—a night so black that I see for him only two possible faint stars, his social worker and his foster home; but over all, I know, there is the Infinite Mercy that loves the birds of the air and the lilies of the field and the poor wandering children of men.

So here, saving God's mercy, I have failed. Was it that I unwittingly antagonized the boy? Was this wall of steel built by unfortunate earlier circumstances? God knows.

Let all of us, religious teachers, who have these children in our care, appreciate our responsibility. We are all too prone to emit groans of vexation when these poor waifs come to us in mid-term, too prone to sigh with relief when they move on to another school. After all, it is not the 99 who come to us from good homes that need our care; it is these stray lambs who have no homes, no loves, no ideals. Let us go into what brambles there may be, and with God's grace strive to save them.

## A Local History Club Succeeds

Sister M. Lilliana Owens, S.L., Ph.D.

As the centenary of the ordination of the Most Reverend Joseph Prohctus Machebeuf, whom Willa Cather has made famous by her *Death Comes for the Archbishop*, drew near, St. Mary's academy of Denver, Colo., organized and sponsored a history club in his honor. They called the club the Machebeuf History Club. This was in the fall of 1936.

The primary object in organizing this club was to acquaint the young Catholic women of the Academy in Denver with *Pioneer Catholic Action in Colorado*. The first study was directed toward *The Life of Bishop Machebeuf*, by the late Reverend William J. Howlett. This is considered the best available source book of the life of the pioneer bishop. Almost immediately the members of the club set about conducting a systematic search for documents, clippings, and other bits of information which were known to exist, but which had been either lost or misplaced for years.

As soon as the club had completed this work, they took up the study of the two pioneer Loretine institutions in Colorado, St. Mary's academy, Denver, Colo., and Loretto Heights College, Loretto, Colo. *The History of the Sisters of Loretto in the Trans-Mississippi West* was used as the basic text. This work was supplemented by *Loretto: Annals of a Century*, by Anna C. Minogue; *The Life of Reverend Charles Nerinckx*, by Rev. Camillus Maes; and *The Life of Reverend Charles Nerinckx*, by Rev. W. J. Howlett.

By 1937 the students' interest in this club had become so keen that the charter members found it necessary to draw up a constitution setting forth the rules of the club.

Membership in the club was then limited to 24; and no member was admitted until she had proved by some active research problem that she was qualified for membership.

Miss Joan O'Byrne undertook, in 1937, to make a survey of Catholic memorials and monuments in Denver together with the historical account of each. The years 1939-40 were devoted to the gathering of all newspaper data regarding the Catholic Church in Colorado. This was done by way of assisting a student at St. Louis University with a master's thesis on "The Catholic Church in Colorado."

The club has received encouraging recognition from historians and scholars throughout the United States. A manuscript written by Miss Catherine Akolt was published by *The Historical Bulletin* (Jan., 1937), the official organ for the Department of History, St. Louis University, St. Louis, Mo.

The material gathered by the following girls: Misses Elizabeth Ann Sweeney, Marie Bruggentheis, Agnes Dyer, Kathleen Allen, Patsy O'Farrell, and Florence Potestio, has greatly enhanced the value of the historical files at the academy. The members of the club have secured a four-drawer steel file for the history room at the academy and have filed carefully and indexed all data gathered. They have also provided all the necessary equipment, card files, filing cards, metal tabs, and even a typewriter is accessible for their use. *The Historical Bulletin*, Vol. XVIII, Jan., 1940, No. 2, carried an article "The High School History Club" which will give the reader some idea of the organization of the Machebeuf History Club.

Miss Catherine Puisner, the president of the club at this time (1941), took as her project for admission into the club "The History of the Sodality of Our Lady of Sorrows." The examiners and officers of the club accepted the work. Then the student continued to gather material relative to the early organization of the Sodality of St. Mary's Academy in Denver since 1868. In her third year of high school (1940) she asked if she might consider publishing this material in pamphlet form, financing it herself. Permission was granted and in June, 1940, the pamphlet was published. Miss Puisner secured her copyright in the name of the Machebeuf History Club and is giving all material results toward a scholarship fund founded by her class in 1936 in memory of Mother Panratia Bonfils, S.L., who built both St. Mary's academy at 1370 Pennsylvania, Denver, Colo., and Loretto Heights College, Loretto, Colo. Miss Puisner is now contemplating the publication of her second pamphlet, "The History and Work of the Machebeuf History Club."



Members of the Machebeuf History Club at St. Mary's Academy, Denver, Colo., Filing Data on the Catholic Church in Colorado. This material was used later by a university student in writing a master's thesis on the Catholic Church in Colorado.

# The Study of Books

(A Unit for 7th and 8th Grades. Time, 8 Weeks)

Sister Catherine Anna, C.S.J.

## General Objectives:

1. To familiarize the pupils with the origin of books and their development to the present time.
2. To stimulate the children's interest in books and a desire to read them.

## Specific Objectives:

1. To interest my class in, and give them some appreciation of, a great industry, that of printing.
2. To present the interesting study of how books are made.
3. To teach my pupils the different parts of a book and the necessity of each part.
4. To help them build their vocabulary and to gain skill in the use of the dictionary, reference books, encyclopedias, etc.

## Outline of Subject Matter:

### I. Historical Development of the Making of Books

- A. Early records.
  1. Living messengers.
  2. Memory aids.
    - a) Notches in sticks.
    - b) Knotted cords.
  3. Bead messages.
  4. Picture writing.
    - a) as used by early Egyptians.
    - b) as used by American Indians.
  5. Stone.
  6. Bronze tablets.
  7. Wax tablets.
  8. Clay tablets.
  9. Scrolls.
    - a) Parchment.
    - b) Papyrus.
  10. Leather books (usually skins of animals) — scroll.
  11. Modern books.
- B. History of lettering and printing.
  1. Prehistoric: notches cut to keep track of possessions.
  2. Picture writing used as symbols to convey messages.
    - a) Egyptians.
    - b) American Indians.
  3. Tablet writing, impressed in moist clay and dried in the sun or in an oven.
    - a) Babylonians.
    - b) Assyrians.
  4. Hieroglyphs (from Greek word "Hiero," priest, i.e., priests' writing).
  5. Sanskrit (a language used in India for ages).
  6. Idiograms (used by Chinese to represent sounds and from these sounds words were built).
  7. The Phoenicians simplified the Egyptians' hieroglyphs and made an alphabet.
  8. The Greeks improved upon the Phoenician alphabet and developed an alphabet of 24 letters.
  9. The Romans borrowed from the Greeks the alphabet which we use now (few minor changes).
  10. Gutenberg invented the printing press which made possible the development of our modern books (first in New World was in Mexico).

### C. The instruments used in printing.

1. Stone.
2. Sticks.
3. Bronze — days of Roman Empire.
4. Iron.
5. Reed Pens (Greeks and Romans used reeds, but they pointed and slit them).
6. Hair brushes.
9. Metal pens.
7. Quill pens.
10. Printing press.
8. Lead pencils.
11. Typewriter.

### D. Kind of paper used.

1. Papyrus.
2. Parchment.
3. Paper.
  - a) Materials used: bamboo fibers, grass, old rags.
  - b) Fibers mixed with water and rubbed to a pulp.
  - c) Pulp was poured into a mold so that the fibers tangled and formed a mat (surplus water ran through a net leaving a dry paper sheet).
  - d) Arabs obtained from the Chinese the secret of papermaking and carried it to Europe where paper mills finally sprang up.

## II. In the Bookshop

- A. Preparation of the manuscript.
  1. Publisher reads the manuscript.
  2. Editor rereads and corrects the work.
  3. The author of the work corrects it and makes the necessary changes, etc.
- B. Setting the type.
  1. Type of most books set by machinery.
  2. Expensive books are hand set.
  3. Textbooks are set by monotype.
    - a) Keyboarding machine.
    - b) Casting machine.
  4. Other books are set by linotype.
- C. Reading the proof.
  1. Proof is taken to a proofreader.
  2. Proof is given to a compositor who sets type by hand.
  3. New proof made and read by the composing-room proofreader.
  4. Sent to author for final approval, etc.
- D. Illustrating the book.
  1. Artist prepares drawings for book.
  2. Line cut is made.
  3. Half-tone cuts are made.
  4. Colored illustrations are produced, etc.
- E. Paging and plating.
- F. Sheets go to the bindery.
- G. Hinges and end-sheets.
- H. "Casing in" and completing the book.

## III. Learning the Plan of a Book

- A. Frontispiece.
- B. Title page.
  1. Front of page.
    - a) Name of book.
    - b) Author's name.
    - c) Illustrator's name.
    - d) Publisher's name.
  2. Back of page.
    - a) Copyright notice.
    - b) When copyrighted.
    - c) In whose name the ownership of the book stands.
  3. Catholic books, the subject matter of which pertains to religion, have:
    - a) *Imprimi Potest*, the permission of a

religious superior, if the book has been written by a religious.

- b) *nihil Obstat*, the declaration by a "censor" appointed by the bishop, that the book is in accordance with doctrines of faith and morals.
- c) *Imprimatur*, the permission of the bishop of the diocese to print the book.

### C. Preface or foreword.

1. Fiction — Preface contains special message.
2. Nonfiction — Foreword.
  - a) explains how to use material.
  - b) why book was written.
- D. Table of contents.
  1. Parts.
  2. Chapters.
  3. Sections.
- E. List of tables (List of Facts).
- F. List of illustrations.
- G. Body — chief part of book.
- H. Index.
- I. Glossary.
- J. Bibliography.
- K. Appendix.

## IV. Using the "Reference Tools"

- A. The dictionary.
  1. How to recognize syllabification.
  2. How to read diacritical marks.
  3. How to find new words.
  4. How to find proper names belonging to geography and biography.
  5. Finding synonyms and antonyms.
- B. Encyclopedias.
  1. The Catholic Encyclopedia.
  2. The World Book.
  3. Comptons Pictured Encyclopedia.
  4. Britannica.
  5. New Standard Encyclopedia.
  6. Americana.
- C. *Who's Who in America*.
- D. *The World Almanac* (mention Benjamin Franklin).
- E. Atlas.
- F. *Readers' Guide to Periodicals*.
- G. *The Bible*.

## V. Arrangement of Books in the Library

- A. The card catalog (Dictionary Card File).
- B. Books on shelves.
  1. Nonfiction by themselves (Dewey Decimal Classification).
  2. Fiction (Alphabetical arrangement according to authors).

## The Approach

I. Examination of the various sections of books that are used in the classroom.

II. Book Week is coming. Discussion in class about books, how they are made, etc.

III. Pictures and captions on bulletin board relating to books in general.

## Development of the Subject Matter

### A. Major Problem

To gain an appreciation of the great contributions made to our civilization by the people of the past in regard to printing and bookmaking.

### B. Minor Problems

- I. What is the historical development of books?
  1. What were the earliest ways of communication?
  2. What were the contributions of the Egyptians, Babylonians, Phoenicians, Greeks, and Romans that marked steps of progress in the development of a book?
  3. Justify the chaining of books in the

- Middle Ages from the viewpoint of what went into the making and duplicating of books prior to the printing press.
- When and by whom was printing invented?
  - What was the earliest printing press like?
- II. How are books made?
- Give an account on the preparation of the manuscript.
  - What is meant by setting the type? Explain.
  - How are pictures printed?
  - In detail, discuss how books are bound and completed.
- III. a) Have the children note the number of points to be examined in a text before giving the following specific questions. Take in hand your history textbook and answer the following:
- What information about the book is on the cover?
  - Study the frontispiece. What does it depict? How is it related to the main part of the book?
  - Turn to the title page. What is the title? Is there a subtitle? Who is the author?
  - What is the name of the publisher of the book?
  - Look for the copyright notice. What is the date of the copyright?
  - Some of the pupils in the class have textbooks of a later edition than others. When was your book printed?
  - Turn to the preface. What does it tell about the book?
  - Look at the table of contents. What help do you get from it?
  - Turn to the list of maps and illustrations. How does this list aid you in your study?
  - Turn to the appendix in the back of the book. Name some of the subjects it contains.
- b) Of what value is the index of your history textbook? What is the meaning of the numbers after the topics listed in the index?
- c) Number the following topics to show in what order they are to be found in the index:
- Missouri Compromise.
  - Boston Port Bill.
  - Lewis and Clark.
  - George Ogelthorpe.
  - Oregon Treaty.
  - Incandescent light.
  - Intercolonial Wars.
  - Purchase of Alaska.
- d) Look for proof of the authorization to publish two of your religious textbooks.
- e) A friend of yours is in doubt about a certain book as to whether it is "Catholic" or not. How would you explain to your friend the way to find out?
- IV. Assign various committees to go to the library and find the different kinds of books that may be used as reference books. Why are there so many kinds? What are they used for?
- In which volume of the encyclopedia would you look for each of the following topics?
- |              |            |
|--------------|------------|
| alpaca       | George III |
| Zebulon Pike | Jugoslavia |

Philippine Islands	Gregorian Calendar
Mancunria	locanontas
Oregon	mining
zebra	onkers
indigo	Verrazano
Yuletide	paper
tundras	Brittany

- Divide the class into five groups. To each group is assigned one of the following topics. The members of each group must work together to submit to the class an outline drawn from the material on that subject furnished by the encyclopedia.

Tapestry.  
Knighthood.  
Papacy.  
Stained glass.  
Benedictines.

- Why may the card catalog be called the index to the library?
- Tell for what each of the following Reference Books is used:

Atlas.  
Almanac.  
Dictionary.  
Encyclopedia.  
Who's Who.  
Readers' Guide.

- Write the number and the name of the *main classification* under which you will find books on the following subjects according to the Dewey system:

Subject	Main Group No.	Main Classification
crusades		
silhouettes		
Roman law		
reptiles		
home economics		
Confucianism		
nursery rhymes		
radio		
Chinese language		
etching		
mammals		
drama		
farming		
irrigation		
etiquette		

- Tell how to find each of these books in the library:
- "Marionettes" — Edith Falck Ackley.
  - "A Man for Ages" — Irving Bacheller.
  - "The Man Without a Country" — Edward E. Hale.
  - "Heroes of Chivalry" — A. J. Church.
  - "Men of Iron" — Howard Pyle.
  - "The Autocrat of the Breakfast Table" — Oliver Wendell Holmes.

912
S
Pioneers of the Western Wilds
Stratford, Eugene W.
Smith Pub. House, 1930

- Who is the author of this book?
- What is the title of this book?
- Who is the publisher?
- In what year was it published?
- What is the book about?

#### Correlations

#### Religion:

##### I. The Bible.

- Old Testament — 45 books.
- New Testament — 27 books.

- The Vulgate (Latin Bible).
  - Translated by St. Jerome.
  - Approved by Council of Trent.
- The Douay Bible.
  - New Testament into English at Rheims — 1582.
  - Old Testament into English at Douay — 1609.
  - First Catholic Bible in English issued in United States at Philadelphia — 1790 (mention that King James Version is Protestant edition).

#### II. The Missal — Mass Book.

- Prayers read or recited at Mass.
- Rubrics or notes of direction.
  - Rubrics means red.
  - Notes printed in red.

#### III. The Breviary — Divine Office.

- 150 Psalms — usually recited within each week.
- 4 volumes — one for each season.

#### IV. Life of Our Lord.

He used scroll made of papyrus on which were inscribed by hand the earliest writings of the Jews.

#### Questions

- What is the Bible? Of what does it consist?
- What is the meaning of *testament*?
- What name is given to the Catholic English Bible?
- Why was it so called?
- What is the Missal?
- What are rubrics, and why are they so called?
- What is the Breviary?
- How many Psalms are there in the Breviary?
- A *Bible Hunt*: "Shepherd and Sheep." Find the texts in the New Testament. Write in the second column what the text tells you about shepherd or sheep:

#### Texts:

#### The Text Tells:

St. John	10:11
St. Luke	15:4-6
St. John	10:12, 13
I St. Peter	2:25
St. John	10:14, 15
St. John	21:15
St. John	10:16
St. John	10:2, 3

A *Matching Test*: "Shepherd and Sheep." In the Old Testament also there are many texts telling about Jesus as Shepherd. Match correctly the parts of the texts.

- But we thy people, and the sheep of thy pasture, will give —
- The Lord ruleth me: and I shall want nothing. He hath —
- He shall feed His flock like a shepherd: he shall gather together the lambs with his arm —
- For thus saith the Lord God: Behold I myself will seek —
- I will feed my sheep; and I will cause them —
- For he is the Lord our God: and we are the people of his —
- We are his people —
- And I will set up one shepherd — set me in a place of pasture (Ps. 22:1, 2). my sheep, and will visit them (Ezech. 34:11).
- and the sheep of his pasture (Ps. 99:3). to lie down, saith the Lord God (Ezech. 34:15).

pasture and the sheep of his hand (Ps. 94:7).  
over them, and he shall feed them (Ezech. 34:23).  
and shall take them up in his bosom, and he himself shall carry them (Isa. 40:11).  
thanks to thee forever (Ps. 78:13).

### English:

#### A. Written English.

1. Read and discuss what is meant by a good *paragraph*.
2. Floor Talks:
  - a) Early records of keeping information.
  - b) History of printing.
  - c) Hieroglyphics.
  - d) Our modern alphabet.
  - e) Gutenberg.
  - f) Printing Press.
  - g) Making of paper.
  - h) Interesting phases on making books.
  - i) (Or other topics which might appeal to the children.) (Use "reference tools" for information.)
3. Intensive and extensive reading for the above.
4. Discuss subjects for floor talks.
5. Written reports.
6. Correct paragraphs in class.
7. Rewrite to be handed in.
8. Copy into Class Scrapbook.

#### B. Oral English.

1. Floor Talks.
2. Class discussions about the many people who work to make a book, such as the author, editor, illustrator, publisher, printer, and papermaker.
3. Reports on research work.

#### C. Book Week: — Book Reports.

- D. Make up a "dummy" book showing title on the cover, title page, copyright page, table of contents, body (with chapter titles and headings) and index.

#### E. Making books for Third Grade. (Note No. 5 in *Possible Outcomes*.)

### Art:

- A. Cover for "dummy" book.
- B. Design for a Frontispiece.
- C. Pictures and designs for the books for the Third Grade.
- D. Frieze: (actual development will depend upon response from the class).  
Title for Frieze: — "Glancing into Our Classics."

### Arithmetic

- A. Ratio and Proportion (copying pictures and enlarging them).
- B. Drawing squares, rectangles, circles correctly.
- C. Mensuration problems when making "dummy" book.
- D. Cost of material for making books. Cost of machinery. Cost of books.

### History and Geography:

- A. Use the "Reference Tools" for the research work that has to be done.
- B. Learn to evaluate books as to material, maps, illustrations, tables, etc.
- C. Use the Atlas frequently in order to familiarize children with its use.
- D. The World Almanac will prove helpful in history.

### Literature:

Make the library the "Medicine Chest of the Soul."

**Caution:** Be sure that it is the *proper* medicine.

Every week post on Bulletin Board a new list of good books — *Pro Parvulis*, if possible.  
Use card catalog when in the library.

### Music:

Use "Reference Tools" for biographies of outstanding musicians.

**Suggestion:** In connection with *Liturgical Music*, make a careful study of the Chants of the early monks whose time was devoted to illuminating the pages of music. Visit, if possible, the Huntington Library, or a well-known museum, where one will find samples of these manuscripts.

### Possible Outcomes

1. An exhibit termed, "Then and Now," displaying children's books and school books of 25 and 50 years ago in comparison with the delightful books of today. This will show the progress that has been made in book-making.
2. Reserve a section of the bulletin board for "Library Daily News."
3. Make posters for Book Week, or the library corner, or to popularize certain worthwhile books.
4. Class Book: "Our Apprenticeship in the Book Shop."  
Everyone in the class contribute to this book. Collect pictures.
5. Make books in proper form for the second- or third-grade level. Original little stories and illustrations to be used for these, neatly written or typed by the children. Must be children's own work, to be presented to the little ones during Book Week.

### Vocabulary Increase

compilation	papyrus	preface
linotype	editor	intensive
monotype	plating	extensive
copyright	volume	index
manuscript	foreword	appendix

(Other words used in connection with this Unit.)

### Outcome of Unit

#### Habits:

1. Using a book intelligently in regard to
  - a) index.
  - b) table of contents.
  - c) table of maps.
  - d) list of illustrations.
  - e) glossary.
2. Helping one another to use the reference books.
3. Handling books nicely.

#### Attitudes:

1. Courtesy toward classmates.
2. Appreciation of one another's kindness.
3. Broad-minded with respect to other's viewpoint.
4. Ease of manner in speaking to a group.
5. An appreciation of one's responsibility to the group.
6. A wholehearted participation in group activities.
7. The spirit of cooperation among the pupils.

#### Skills:

1. Ability to find, quickly and easily, certain specific information by using various source books.
2. To handle research material in an orderly manner.

3. To repeat accurately, concisely, and in good English, what has been read.

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\*Books for children.

¶ There are 45,000 pupils in 192 schools conducted by the Salesians in Argentina. Some interesting statistics on the work of the Society there were given at the dedication of the new hall of the ancient School and Oratory of St. Francis de Sales in Buenos Aires.

# Lessons in Safety

An Outline for the Elementary Grades

Sisters M. Amatora, O.S.F., and M. Ida, O.S.F.

## UNIT VI. SAFETY IN TRANSPORTATION (TRAVELING SAFELY)

### A. Suggestions to Teachers

A person of today probably travels at least a hundred times as far during his lifetime as a person did 50 years ago. This change has come about mainly through increased machine inventions. The complexity of living conditions resulting from such a modern machine age demands that children be trained properly to meet the many dangers if they are to enjoy its advantages without harm. Naturally, if children are freed from the terrible toll that past years of this age have exacted in the form of deaths, injuries, and property destruction through avoidable accidents, the rest of the world will be proportionately safer and better off. Hence, the safety of tomorrow is in the hands of the boys and girls of today.

If we are to make the children of today safety conscious, two fundamental principles must be kept in mind: (1) that constructive suggestions and directions are of more value to the pupil than a list of "don'ts"; and (2) that more emphasis should be placed upon the promotion of safety and the prevention of accidents as a means of insuring happiness in life, rather than upon the fear of injury. An important measure of the effectiveness of any teaching is the extent to which desirable habits are practiced.

### B. Pupil Objectives

1. To establish in the child habits of safety that he will use when traveling by rail, boat, air, or bus.
2. To build up in the child proper attitudes that will make travel safe for himself and for others.
3. To acquire an understanding of comparative hazards in various forms of travel.
4. To know and understand the control and supervision the government exercises over all forms of passenger travel.
5. To appreciate the effort and money

spent by travel agencies for health and safety of passengers.

### C. Suggested Content

#### 1. Travel by Bus

- a) *The school bus*
  - (1) Boarding the bus
  - (2) In the bus
  - (3) Leaving the bus
- b) *Local buses (or streetcars)*
  - (1) Safety zones
- c) *Long-distance buses*
  - (1) Eating
  - (2) Sleeping

#### 2. Travel by Rail

- a) *Safety on railroad tracks*
- b) *Safety habits in the coaches and in pullmans*
- c) *Safety devices on trains*
- d) *Air conditioning, safety to health*
- e) *Streamlining on railroad service*
- f) *Hazards to railroad safety*

#### 3. Travel by Boat

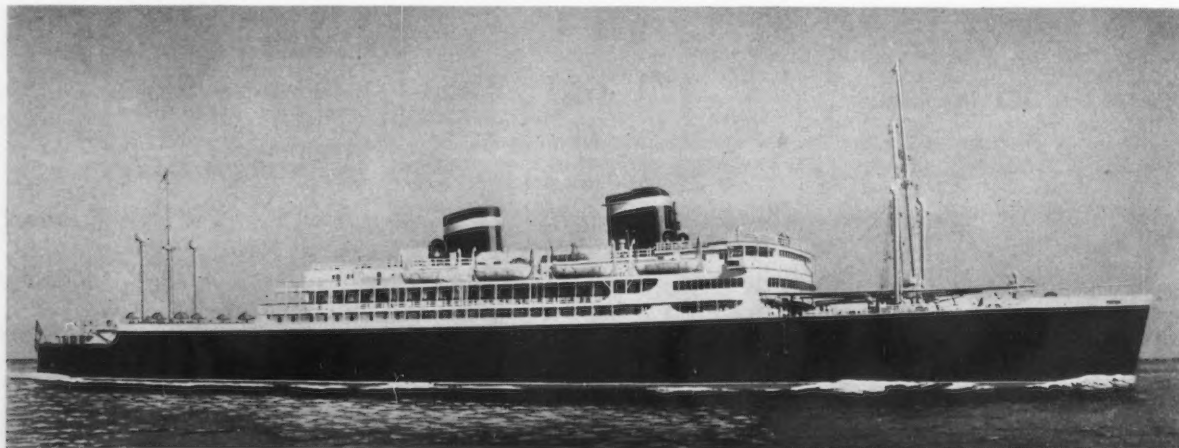
- a) *Regulations concernig health and safety at sea*
- b) *Required safety devices*
- c) *Life boats*
- d) *Fire drills*
- e) *Regulations for pleasure boats*
- f) *The right of way at sea*
- g) *The U. S. Coast Guard*
- h) *The U. S. Lighthouse Service*

#### 4. Travel by Air

- a) *Private flying*
- b) *Passenger flying*
- c) *Licenses*
  - (1) Training and experience
  - (2) Physical and mental tests
- d) *The radio in flying*
- e) *"Blind flying"*
- f) *Flying at different altitudes*
- g) *Heating and ventilating planes*
- h) *Comparative fatalities in air travel v. motor travel*

### D. SUGGESTED PROBLEMS AND ACTIVITIES

1. *Make a list of the different safety signs and signals in your community and explain how each helps to promote safety in travel.*
2. *Discuss in class the value of a certificate of title, a driver's license, and license plates. Determine why each is necessary.*
3. *Make a map of your immediate community showing the improved streets, highways, and railroad crossings. Indicate in some manner places which you consider especially hazardous.*
4. *Write a few paragraphs on the topic, "Safety on the Railroad," and explain several things that are done to make traveling safer.*
5. *Relate an interesting experience you have had riding on a boat. If possible, make the story tell why boat riding must be done carefully.*
6. *Visit an airport to observe equipment used to make air travel safe.*
7. *Find a picture of an early train and use it as a basis for discussing the hazards of early railroad travel.*
8. *Describe a new streamlined train from the standpoint of speed, comfort, and safety. Explain in detail what has been done to achieve each of these goals.*
9. *Have a conference with a railroad employee to find out what his company is doing to make travel conditions safer.*
10. *Examine newspapers for accounts of railroad accidents and note the various causes. Which of the causes may be attributed to carelessness?*
11. *If you have ever ridden in an airplane, describe the ride. Tell what you did throughout the trip and especially what you did to be safe.*
12. *From the ideas suggested in the preceding units make five lesson plans for teaching your class some specific elements of safety in travel by rail, bus, boat, and air.*
13. *Questions for class discussion:*
  - a) *How does the state promote safety in the construction and repair of roads?*
  - b) *What limitations are placed upon motor vehicles and motor vehicle equipment?*



*The Grace Liner Santa Rosa, Sistership of the Santa Paula, Santa Lucia, and Santa Elena. These ships have outside staterooms with private bath, large airy lounges, and dining rooms on the top deck. They have an outdoor tiled swimming pool, and they are equipped with the latest safety devices.*



A 33-Passenger Boeing Stratoliner. This was the first "altitude conditioned" transport, with sealed cabins and supercharging equipment for speed, safety, and comfort at "upper levels" of travel.

- c) How does the government help to reduce hazards in travel by rail?
- d) What regulations apply to travel by water?
- e) How is safety achieved in travel by air?
- f) What directions should you observe when using the streetcar?
- g) Why may water transportation be considered relatively safe?
- h) What steps do steamship companies take to make water transportation safe?
- i) When and by whom was the first airplane traveling done? What elements of safety were utilized?
- j) What are the leading types of airplane accidents today?
- k) What steps are being taken to make air transportation safe?
- l) What problems are involved in the use of dirigibles? What is the safest gas to use?
- m) What part does carelessness play in travel and traffic accidents?
- n) How can you account for the fact that most accidents occur on the open highways?
- o) Why do more accidents happen at night than during the day?
- p) How does the young driver compare with the middle-aged driver in number and accidents?
- q) What defects of vehicles lead to accidents?
- r) How do defects in streets and highways lead to accidents?
- s) What laws and regulations are needed about airplanes, trains, and buses to improve safety conditions?
- t) Why should traffic regulations be more uniform?
- u) Why is publicity needed about safety on streets and highways?
- v) What should be done when an accident occurs?

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A Typical Safety Patrol Boy on Duty near a school in St. Louis, Mo.

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Fireman's Fund Insurance Company, 116 John St., New York, "Remember Jimmy."

New York Police Academy or National Conservation Bureau, New York, "Street Safety."

National Safety Council, Chicago:

"Ask Daddy."

"The Verdict."

"The School Boy Patrol-Standard Practice"

(No. 34).

"Safety in Bicycle Riding" (No. 38).

For additional films and lantern slides, write to A.A.A., Washington, D. C., to the Extension Service at Ind. U., or Purdue U.

## INDIAN LIFE

*A Sister of St. Joseph of Concordia, Kansas*

(This skit may be used as the culminating activity in social studies unit on "Indian Life," either as a playlet or with marionettes.)

BOY: Whoopee! We don't have school tomorrow.

GIRL: That's because it's Thanksgiving Day.

FATHER: Would you like to have me tell you about the First Thanksgiving Day?

BOY AND GIRL: Yes, Daddy, please do.

FATHER: All right. Come here and I will tell you. The Pilgrims came from England in 1620. They built homes in this new country. It was dreadfully cold during that first winter and they could not get food. About half of the Pilgrims died. During the following summer they planted crops and had a good harvest. So in the fall of 1621 Governor Bradford told the Pilgrims to set aside a day in which to thank God for so good a crop. The women spent many days in getting ready for the feast.

GIRL: Did they have any guests for the dinner as we do?

FATHER: O yes. The Indians were invited and they brought wild turkey for the dinner. The tables were set outside. They had songs, a sermon, and prayers.

BOY: Was Thanksgiving Day a ways on the last Thursday of November?

FATHER: No. It was in 1864 that President Lincoln appointed the last Thursday of November as Thanksgiving Day.

BOY: We learned in current-events class that a couple of years ago President Roosevelt in a radio address changed the date to a

week earlier so the people will have more time to do their Christmas shopping, but Kansas keeps the same date as other years.

GIRL: I'll bet the Indians enjoyed that three-day Thanksgiving dinner with the Pilgrims. We are studying about Indians in social studies now.

FATHER: Good, then perhaps you can tell me why they are called Indians.

GIRL: Yes, Daddy, I can. We learned that when Christopher Columbus landed in the West Indies he thought he was in India so he called the people there "Indians." Instead of India, he had discovered a new continent, our own North America.

BOY: Yes, and Columbus saw the little Indian boys playing with balls that bounced. He found that the balls were made from the juice of a tree. Columbus took some balls back to Spain with him. That was the first time the people of Europe had seen rubber. They called it rubber because they found they could rub out or erase marks with it.

GIRL: Well, how did the Indians get here in America?

FATHER: No one really knows for sure, but it is thought they came across the Bering Strait from Asia.

BOY: Oh, then the first place they came to was Alaska. And I suppose they kept moving down as the years went by until they lived on the whole continent.

GIRL: Yes, and even South America, for Indians were living there, too, when Columbus came.

[Mother enters.]

MOTHER: I heard you talking about In-

dians. That's an interesting subject. A friend of mine sent me a picture today. There it is hanging on the wall. [Points.] I'll bet you never even noticed it hanging there. Can you tell me who's picture it is?

BOY AND GIRL [looking]: No, Mother, we can't. But won't you please tell us?

MOTHER: Her name is Catherine Tekakwitha. She was a little Mohawk Indian maiden. Her parents died when she was four years old. Her pagan uncle raised her. She met a missionary priest when she was 11 years old. He taught her about God. Her uncle tried to force her to lead an evil life, for he was not a Christian.

GIRL: My, but wasn't he wicked! I suppose he didn't know any better though.

MOTHER: Of course, Catherine Tekakwitha refused to do as her uncle commanded, for she did not wish to offend the God she knew and loved. Her Catholic cousin told her he'd help her run away. So one night she went to bed with the rest of the family, but did not sleep. She waited until all were sleeping soundly, then she arose very quietly.

BOY: Oooo! I hope they didn't hear her!

MOTHER: No, they didn't. She and her cousin rowed across the river in a canoe to where the missionary priest was waiting for her. Together they went to the Huron Indians at a Catholic mission in Canada. Catherine Tekakwitha died two years later. She is called the Little Lily of the Mohawks. Can you tell me why?

GIRL: I'll bet it's because she kept her soul pure and white as a lily.

MOTHER: Some day she may be canonized and will then be St. Catherine Tekakwitha.

BOY: That is a beautiful story, mother. She lived with the Indians for whom Father Isaac Jogues gave his life.

GIRL: Yes, and when you read the story of his life you said you were going to be a missionary, too.

BOY: Well, maybe I am. He was born in France. He was never very strong but he always wanted to become a priest and to spend his life converting the North American Indians.

GIRL: And he got to do it, too, didn't he?

BOY: Yes, but some of the Indians were very superstitious. They thought the missionary priest was bringing bad luck because their crops did not grow and there was sickness among the tribe. They thought he was the cause, but instead it was caused by their filthy living conditions. Anyway, some of the Indians tortured him for many days. They finally tomahawked him as he bowed to enter a supposedly friendly wigwam.

GIRL: He is honored as the first American martyr. His feast is kept on September 26.

FATHER: Those are fine accounts of the lives of two worthy saints. They should fire us with zeal for the things of God. . . . Oh, it's time to tune in the radio to get that Indian program. If you children listen closely it will help you in your social studies.

GIRL: I'll tune in Daddy.

[Music is heard on the radio — harmonica, guitar, jews harp, toy xylophone, etc.]

RADIO ANNOUNCER: This is station S.A.S., St. Anthony's School. . . . We will now

present a program on Indian Tribes. [Name\*] will tell you about the Plains Indians.

The Plains or Sioux Indians lived on the Great Western Plains. They hunted for a living, therefore they had to move often to find wild animals. They lived in tepees made of poles and buffalo hides so that they could be easily moved. The Plains Indians got food, clothing, and shelter from the buffalo. The Indian braves went hunting while the Indian squaws stayed at home to dress the hides, dry the meat, make clothing, and plant crops. The Plains or Sioux Indians now live on a reservation in South Dakota.

ANNOUNCER: [Name] will tell about the Iroquois Indians.

The Iroquois Indians lived in New York. They were very powerful because they were five nations or tribes banded together as one. Hiawatha was the leader who caused them to join. They lived in large long houses built of poles and bark. The long house was divided into many rooms so that many families could live in one house. Each family had a fireplace. There was an opening at the top of each division for the smoke to come out. They built a strong fence around their villages to protect them from the enemy. They planted crops and fished for a living. They ate dried deer meat, corn bread, and wild berries. They dressed in deerskin. The squaws made beautiful blankets and the men made stone tools.

ANNOUNCER: [Name] will tell about the Pueblo Indians.

The Pueblo Indians lived in southwestern United States. They lived in adobe houses. Adobe is sun-dried bricks. Pueblo is the Spanish word for "village." They were called Pueblo Indians because they lived in villages. They made beautiful blankets, baskets, and pottery. They fished and planted crops for a living.

ANNOUNCER: [Name] will tell about the Ojibway Indians.

The Ojibway Indians lived around the Great Lakes. They lived in wigwams. The frame of the wigwams was made of young trees bent over and fastened together. Then pieces of bark were placed over the frame. A hole was dug in the center of the wigwam and was lined with stones for a fireplace. There was a hole in the roof for the smoke to escape. The Ojibway Indians never planted crops. They fished and hunted for a living.

ANNOUNCER: [Name] will tell about the Navajo Indians.

The Navajo Indians lived in Utah, Arizona, and New Mexico. They wandered from place to place. They made their houses of logs covered with earth. In early times they ate only what nature gave; namely, nuts, wild berries, and birds. Later they raised goats, sheep, and cattle. They made blankets from the wool they got from the sheep.

ANNOUNCER: [Name] will tell about the Eskimo Indians.

The Eskimo Indians lived in Alaska, northern Canada, and parts of Greenland. They lived in snow houses called igloos.

\*The word name here and in the following announcements should be changed to the name of a pupil who speaks from behind the stage and is not to be seen by the audience.



From a Painting Representing Catherine Tekowitha, the Lily of the Mohawks.

They wore sealskin clothing. They fished and hunted in the summertime. They packed their meat in a hole in the ice and snow to store it for winter. Dogs, called "huskies," pulled the sled for hunting. Their fishing boat was called a kayak. The Eskimo Indians of today live much as they did in primitive times because it is so cold there and they have practically no contact with other people.

ANNOUNCER: [Name] will recite an Indian poem.

[Poem.]

ANNOUNCER: The entire group will now sing an Indian lullaby.

[Song.]

ANNOUNCER: This concludes our radio program for this evening. This is radio station S.A.S. signing off.

[Toy xylophone. Girl turns radio off.]

GIRL: That was a good program. Now I know what a kayak is. I read about a kayak in geography but I didn't know what it was.

BOY: Why didn't you consult the dictionary? That's what you always say to me.

FATHER: One of the speakers said something about a reservation. Who knows what he meant?

BOY: Reservation? Why, let's see. Reserve means to set aside. He said Indians live on reservations so it must mean they live on land set aside for them and no one else can have it.

FATHER: Fine, Sonny. You must follow Jean's advice in using the dictionary. Yes, the government reserved tracts of land for the Indians. Although the land was poor, they were fortunate in finding gold mines and oil in some places.

GIRL: Do the Indians still live in tepees and wigwams?

FATHER: No, most of the younger Indians live much as the white men, although they prefer living outdoors in the summertime.

BOY: And do the Indian children have to go to school?

FATHER: O yes, just like you do. The government had schools built for them. But there are many thousands who do not even know the one true God.

BOY: O then I'm going to be a missionary like Father Isaac Jogues and teach them.

GIRL: If you do then I'll go with you and be your cook.

BOY [teasing]: O no you wont, that is, if you burn the potatoes as you did last night.

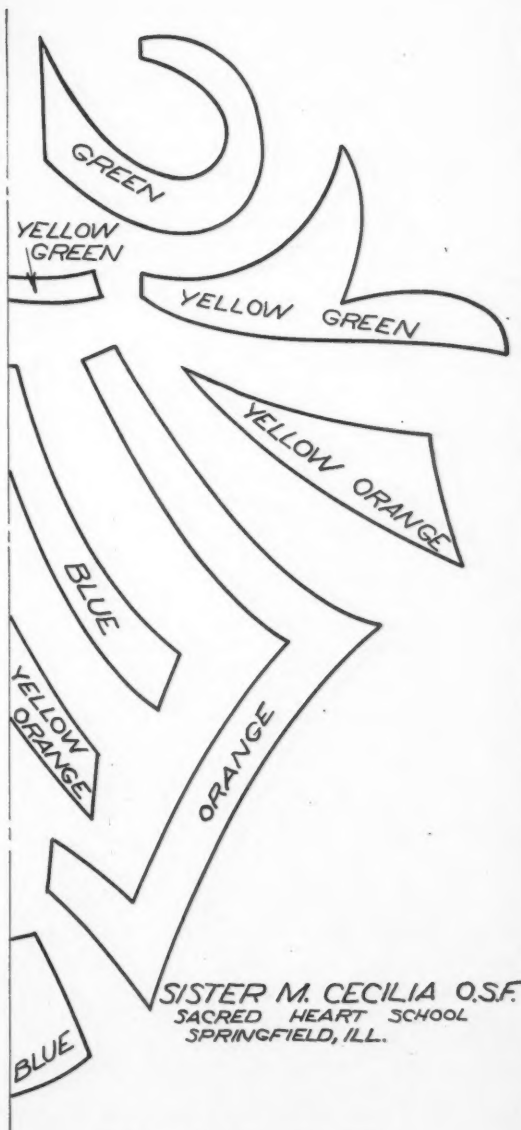
MOTHER: Quit your teasing now and, Jack, play your new piece on your flute for us.

FATHER: What's the name of your new piece?

BOY: [Name]

FATHER: Say, that's a dandy piece to jig by. [Jigs.]

[Curtain]



Half of a Blackboard Border Design.

# A Check Travelogue

Sister M. Francis Xavier, O.P.

This silent dramatization, the steps of which were explained by an interpreter, was presented as one number on the program of an arithmetic assembly given by eighth-grade boys for seventh- and eighth-grade pupils. Students' names rather than fictitious names used throughout proved more effective.

## CHARACTERS:

Interpreter, Detroit Businessman, New York Businessman, Detroit Mailman, New York Mailman, Detroit Bank Teller, New York Bank Teller, Settling Clerks from five or more banks, Delivery Clerks from five or more banks, Messenger for New York Businessman.

## Scene I

[A businessman is seated at a desk in his Detroit office. A boy with a loud, pleasing voice, as interpreter, stands on the stage near the left front.]

INTERPRETER [facing audience]:

Men in the business world know that a checking account is a great convenience in settling money matters with each other. When a man wishes to pay a sum of money which he owes to another man, he simply writes out a check for that amount on the bank in which he has deposited his money, and mails the check to the person to whom he owes the money.

We shall now trace the travels of a check. [Turning slightly to the right.] Mr. Black of Detroit [indicating with a graceful gesture of the hand the businessman at the desk who is now writing out a check] owes Mr. Blank of New York \$500. He is, therefore, taking the easy way of paying that debt by writing out a check for that amount to be drawn from the National Bank of Detroit in which he has vast sums of money. First, he writes the month, day, and year on the line indicated for that purpose; next, he fills in the blank showing the number of this check. Then, he writes Mr. Blank's full name on the line following the words, "Pay to the order of," and fills in with a wavy line any space left. He writes the amount in words as well as in figures to prevent cheating. As he is the maker of the check, he signs his name on the last line.

[Looking again toward Mr. Black, who now puts the check into an envelope, seals and stamps it, the interpreter continues.]

Now, the check is ready to be mailed.

[The Detroit mailman enters, takes the letter containing the check along with others to be mailed, and leaves.]

## Scene II

[A businessman is seated at a desk in his New York office. Interpreter stands in the same place at the left front on the stage. The New York mailman enters, delivers mail, and leaves.]

INTERPRETER: Here [indicating the mailman] we see a New York mailman delivering the check of Mr. Black of Detroit sent to Mr. Blank. [Mr. Blank opens the letter, takes out

the check, examines and indorses it.] Upon receiving the check, Mr. Blank indorses it by writing his name across the back near the perforated edge. [Mr. Blank leaves stage.] He is now taking it to the safe to be deposited in the bank by his messenger later in the day.

## Scene III

[A boy, supplied with pen, ink, and envelopes, as teller, stands behind a bank window which may easily be constructed of wood. A messenger carrying deposits enters.]



Mr. Black Writes a Check Telling the National Bank of Detroit to Pay \$500 to Mr. Blank. He Mails the Check to New York.

INTERPRETER [standing in same place as for previous scenes]: Mr. Blank's messenger [indicating with a glance or with a gesture of the hand the boy at the window] is depositing that check with many others. [Teller examines checks.] The teller carefully examines the checks, making sure they are properly indorsed.

[Messenger leaves. Teller takes out envelopes and prepares to forward the checks.] Satisfied that they are O.K., he prepares to forward the checks to the respective banks in each city with which his bank does business. In the case of Mr. Black's check, it will be forwarded to the Union Bank of Detroit. This bank will send it on to the clearinghouse of Detroit by messenger the next morning.

## Scene IV

[Five or more tables labeled with the name of a bank are arranged side by side. A settling clerk supplied with a pen and a receipt book is seated behind each table. A delivery clerk carrying a delivery tray containing checks, etc., is standing in front of each table. Gong or bell — off stage.]

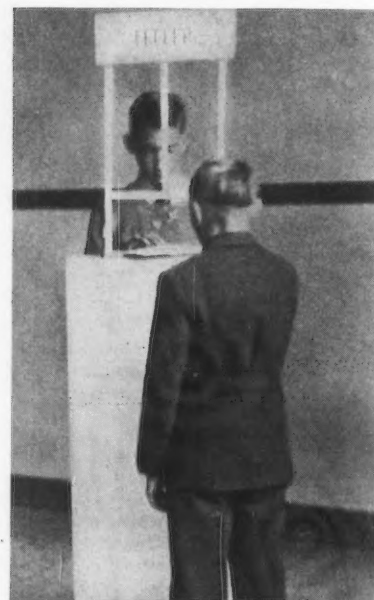
INTERPRETER [facing audience]:

In every large city in the United States the banks of that city organize and support a clearinghouse to facilitate their business relations. The primary function of the clearinghouse is to simplify the daily exchange of checks and other items which these banks have against each other, and to expedite the payment of balances due to and from one another. Here [indicating stage setup] we have a small section of the Detroit Clearinghouse. At each table sits a man representing his respective bank. He is known as the

settling clerk and it is his job to receive the checks, etc., other banks have against the bank he represents. In front of each table stands a messenger known as the delivery clerk. He is waiting to deliver the packages his bank sent in for clearing.

[Gong sounds. Delivery clerks move to the next table and begin to distribute their packages.]

That is the signal for the delivery clerks to begin work. Each one moves to the table ahead where he delivers the checks, the exchange slip, and small ticket brought in against that bank, and receives the settling clerk's receipt for them. At each table in succession he does the same. When the delivery clerk carrying the check Mr. Black sent to Mr. Blank arrives at the table behind which the settling clerk for the National Bank of Detroit sits, he gives the check to him because Mr. Black wrote out the check on that bank. When the delivery clerks have made the rounds, each returns to his own table



Mr. Blank Deposits the Check in a Bank at New York. The New York Bank Sends It to Union Bank of Detroit.

where he receives from his settling clerk all packages sent in against his bank. These he takes at once to his bank so that the bookkeepers can begin work upon them. [Delivery clerks leave.] The settling clerks remain to complete the balancing of debits and credits.

## Scene V

[The Detroit teller stands behind the bank window.]

INTERPRETER [facing audience]:

In the National Bank of Detroit \$500 has been deducted from Mr. Black's account. [Mr. Black enters and approaches window.]

At the end of the month Mr. Black receives the canceled check along with his monthly statement. [Mr. Black looks at back of check.] Across the back of the check he finds the three indorsements recording the check's travels since the day he wrote it.

# Little Claire's Christmas

Sister M. Crescentia A.

## Characters

Father Doyle, friend of the orphans.  
 Mother Eugenia, Mother Superior at St. Joseph's Orphanage.  
 Claire, a little crippled orphan.  
 Mr. Garrity, her grandfather.  
 Mae, Anna, Catherine, Stella, older girls.  
 At least six more girls.  
 Jane, Alma, Rose, Ruth, Lorraine, little tots. More may be added.  
 Angels — as many as desired.

## Scene One

[Office of St. Joseph's Orphanage. When the curtain opens, Mother Eugenia is sitting at her desk writing. On the desk is a sheet of paper with the poem, "A Warning," written on it. At a side table Catherine is sorting out cards. In a few seconds, Father Doyle, an old, white-haired priest, enters. His coat and hat have been lightly sprinkled with artificial snow. Father Doyle speaks slowly with a deep voice. As he enters, Mother Eugenia and Catherine stand.]

FATHER DOYLE: Good morning, Mother Eugenia. Good morning, Catherine. Well! Well! Quite a storm!

MOTHER EUGENIA: Good morning, Father Doyle. A real old-fashioned snowstorm, isn't it?

FATHER DOYLE: Yes, yes, indeed. [Father Doyle removes his coat.]

MOTHER EUGENIA [to Catherine]: Please take Father's coat and hat and put them where they will dry.

CATHERINE: Yes, Mother Eugenia. [Catherine takes coat and hat and leaves stage.]

MOTHER EUGENIA [moves a comfortable chair a little to the front of stage]: Sit here, Father.

FATHER DOYLE: Thank you, thank you. How are the children?

MOTHER EUGENIA: Fine, thank you. They are delighted to see the snow. Sleds are already being taken out of their hiding places.

FATHER DOYLE: Good! Good! God bless them. They are children only once. I have a sad case on my hands. I've come to you for help. I know you are overcrowded. Do you suppose you could make room for one more?

MOTHER EUGENIA: Yes, Father. There is always room for one more.

FATHER DOYLE: Here's a letter [takes a letter out of his pocket, opens it, and hands it to Mother Eugenia who reads it silently].

MOTHER EUGENIA: It sounds like a worthy case. Yes, I'll take the child. What is her age?

FATHER DOYLE: About seven, but she is very small. Little Claire is quite a cripple from infantile paralysis. Her grandfather was to bring her here at eleven. [Looks at watch.] He ought to be here any minute.

MOTHER EUGENIA: Maybe the storm has delayed him.

FATHER DOYLE: Yes, yes.

MOTHER EUGENIA: Will the child need special care?

FATHER DOYLE: Because she has been very much neglected, she will need special care. I feel your loving kindness will be a blessing, and association with other little ones of her own age will brighten her sad little face. [Catherine knocks at door.]

MOTHER EUGENIA: Yes, Catherine.

CATHERINE: An old man and a little child are waiting in the rest room to see you.

FATHER DOYLE: That must be they. Grandfather and child.

MOTHER EUGENIA: Send them in here, please.

FATHER DOYLE: Everything will be strange to the little girl.

MOTHER EUGENIA: Yes, I am sure it will be so at first, but she'll soon feel at home as many others have done. [Enters Mr. Garrity looking very tired. He is old and poor. He walks with a cane. Little Claire is with him. She looks very pale and sick, and walks with great difficulty on crutches. One crutch is supposed to be broken near the top. It is held together by a strip of cloth. Mother

Eugenia and Father Doyle step forward to greet them.]

FATHER DOYLE: Well! Well! Good morning, Mr. Garrity. This is Mother Eugenia, the Superior of this nice home.

MR. GARRITY [shakes hands with Mother Eugenia]: Good morning, Mother Eugenia. [Turning to Claire who looks bewildered.] Can you say, "Good morning, Mother Eugenia?"

CLAIRE [sweetly]: Good morning, Mother Eugenia.

MOTHER EUGENIA: Good morning, little Claire.

MR. GARRITY: I hope you'll be able to do something for my little girl. I hate to part with her, but I am not able to give her the proper care. She suffers much and needs a woman's attention. She'll give you little trouble as she is very good. Will I be allowed to see her?

MOTHER EUGENIA [stands behind Claire. Child leans against her for support]: Come to see her any time you are able to reach here. She'll be delighted to see you, I know.

MR. GARRITY: That's fine. I feel better about leaving her. I must start back to the farm before the snow gets too deep. The going is rather bad already. Thank you, Father Doyle and Mother Eugenia. You have been very kind. [Turning to Claire.] I'm going now, Claire. Say, "Good-by" to Grandpa. [With difficulty Mr. Garrity kneels on one knee. Mother Eugenia steadies Claire as she puts her arms around her grandfather's neck.]

CLAIRE: I love you, Grandpa. I promise to be good.

MR. GARRITY: God bless my little girl. [He holds her close for a few seconds, rises with Father Doyle's help, and takes a red bandana handkerchief out of his pocket to wipe away tears.]

FATHER DOYLE [cheerfully]: Come with me, Mr. Garrity. [Takes him by the arm.] I'll show you the children in their lovely playroom. It will do your heart good.

MR. GARRITY [speaking to Mother Eugenia]: Thank you for taking my little girl. Good morning.

MOTHER EUGENIA: Good morning, Mr. Garrity. [Father Doyle and Mr. Garrity leave. Mother Eugenia carefully leads Claire over to her desk. She sits and holds the child near her.] How old are you, Claire?

CLAIRE: Seven years old. [Claire looks all around as she talks.]

MOTHER EUGENIA: What is the matter with this crutch? [Takes up broken crutch.] Why is the cloth on it? Is it broken?

CLAIRE [sadly]: Yes, it's broken. Grandpa could not buy me a new one. He said they cost heaps and heaps of money.

MOTHER EUGENIA: Are you a good girl, Claire?

CLAIRE: Yes, but sometimes I cry when my legs pain.

MOTHER EUGENIA: Poor child! Do you say your prayers?

CLAIRE: I say "My Jesus Mercy." When I was very tiny, a woman told me to say it. I don't know any more. Nobody on the farm says prayers.



A Messenger from the Union Bank of Detroit Takes the Check to the Detroit Clearing House Where a Clerk from the National Bank of Detroit Gives the Union Bank Credit for \$500.

MOTHER EUGENIA: We'll have to teach you. Do you want to learn your prayers and say them with the other children?

CLAIRE: Yes, I would love to.

MOTHER EUGENIA: Tell me. What day in the year do you like the best?

CLAIRE: Christmas Day.

MOTHER EUGENIA: Why do you like Christmas Day best?

CLAIRE: Because it is the Baby Jesus' birthday.

MOTHER EUGENIA: Yes, you are right dear. God became man. He came down to earth and became a little child like you. Wasn't that a lovely thing for God to do? And our Lady is our Lord's Blessed Mother. Did you ever hear of God's Blessed Mother?

CLAIRE: I heard a little. Not so very, very much.

MOTHER EUGENIA: God made you, Claire. He loves you. You are His little girl. Nobody loves you as much as God does. He never lets you out of His thoughts. Everyone who is good and kind to you He blesses and rewards. When you do wrong and are sorry He forgets it, and your Guardian Angel in heaven keeps account of all the good things you do.

CLAIRE: If I'm good, shall I go to heaven with God and the pretty angels?

MOTHER EUGENIA: Yes. Heaven is where you'll see God face to face and know how beautiful and lovely He is. Then you'll be happy forever and ever.

CLAIRE: Does God love little cripples like me?

MOTHER EUGENIA: Why, of course He does. He loves you very, very much and He wants you to love Him. You will love Him, won't you, Claire?

CLAIRE: I love the Baby Jesus.

MOTHER EUGENIA: With all your heart?

CLAIRE: With all my heart. Will the Baby Jesus tell Santa to bring me a doll?

MOTHER EUGENIA: I'll ask Him to.

CLAIRE: Out on the farm the boys said that there wasn't any Santa—and he never came down the chimney—and he never, never brought dolls to poor little cripple girls like me.

MOTHER EUGENIA: They were naughty, naughty boys to tell you that. Santa is coming down the chimney in the playroom with dolls and toys for all the little girls here.

CLAIRE [surprised]: For cripples like me?

MOTHER EUGENIA: Of course. When you wake up Christmas morning you'll see all the pretty gifts Santa will leave. [Rings buzzer. Catherine comes in.] You must go and see the other girls now. Catherine, take this little girl to Sister Roberta. Her name is Claire. Tell Sister I'll see her in half an hour. [Catherine leads the child out. Mother Eugenia watches sadly as the little cripple walks away. She returns to her desk and writes. Anna enters in a few seconds, looking very angry.]

ANNA [very angry]: Mother Eugenia, Stella Piper has told the little ones there is no Santa, there never was one, and it's you or their parents who give them presents for Christmas. She did it for spite because I told Sister Roberta she ruined my new dress

with ink. I wasn't tattling on her. Sister Roberta asked me. Now, Stella has spoiled all the fun the children expect believing there is a Santa. Some say they won't get a thing now because they haven't any parents.

MOTHER EUGENIA: Send Stella to me. [Anna goes out quickly. In a few seconds, Stella, a girl about twelve, comes in. She looks frightened.] What have you been doing, Stella? [Spoken sternly.]

STELLA: I told the babies there was no Santa.

MOTHER EUGENIA: Do you think that was a very nice thing to do, to spoil the children's Christmas?

STELLA: No, Mother Eugenia.

MOTHER EUGENIA: Are you sorry?

STELLA: Yes, Mother Eugenia.

MOTHER EUGENIA [picks up poem which is on her desk and hands it to Stella]: Read that aloud to me. You may glance over it first. Your punishment will depend on how well you can read it. [Stella reads silently until Mother speaks.] Read it, now. [Stella reads poem very beautifully.]

#### A Warning

The feast was set in heaven,  
And all the cherubim  
Were blowing suns in bubbles  
Above the table's rim.

And all of heaven's nursery  
With puffy cheeks quite red,  
Were caroling and caroling  
Enough to wake the dead.

The feast was set in heaven  
But one of the young things  
Stood far apart and hid his head  
Beneath his folded wings.

Though all the cherubim were gay,  
He stood in dark disgrace.  
And though he showed his golden  
curls  
He dare not show his face.

And then a great Archangel  
Came swooping down the sky,  
With gorgeousness sufficient  
To blind a mortal eye.

And shrugging his fine pinions  
With his best high-heaven air,  
He said, "Why keep that youngster  
So sadly standing there?"

From his top seat at the table,  
St. Nicholas arose,  
And blew a cloud of silver dusk  
From off his morning clothes.

His long white beard stood right  
out straight,  
His cheeks grew doubly red,  
And to the great Archangel  
He very sternly said:

"No sympathy for him, sir.  
He must suffer his remorse,  
For he told his little sister,  
That there was no Santa Claus."

MOTHER EUGENIA [kindly]: You read it very well. Go and tell the children Santa is coming. For punishment have that poem learned by Christmas night as a part of our Christmas program for our good benefactors. Do you think you can learn it?

STELLA [joyfully]: Oh yes, Mother Eugenia. I would just love to say it. [Pleadingly.] Do please forgive me for being unkind.

MOTHER EUGENIA: Yes, Stella. Try to remember always that believing in Santa is one of the great joys in the lives of little children. You may go now. [Stella leaves. Mother resumes writing.]

#### [Curtain]

#### Scene Two

[Time: Christmas Eve. Place: Playroom. Have a fireplace on left of stage large enough for Santa to come through with his pack. Pack should contain a pair of crutches, colored balls and toys for the tree, a large box containing a beautiful baby doll that goes to sleep. On right front of stage have a low rocker with a pretty floor lamp near it. Left front, a small couch or divan, with lamp near it. Back center, a Christmas tree partly decorated. When the curtain opens ten or more large girls are singing a Christmas carol while decorating the tree. As they finish singing, Mother Eugenia enters preceded by Claire and five other little girls from five to seven years of age. Claire looks around in wonder. The other five talk excitedly in a low tone among themselves. All should be very free and natural.]

ANNA: Just think of it, Mother Eugenia. This is Christmas Eve.

MAE [disappointed]: And we haven't one, not one colored ball for our Christmas tree.

MOTHER EUGENIA: Don't worry. When Santa comes down the chimney tonight, he'll bring some.

CLAIRE [pointing to fireplace]: Is that where Santa comes down?

BABY RUTH: Yes, he comes right over the roof and down the chimney. He travels all the way from the North Pole. He never forgets us.

CLAIRE [sadly]: He always forgot me on the farm.

MOTHER EUGENIA: He won't tonight, Claire. Come, you little ones. I'll hold Claire. You sit on the floor near me. [Mother sits in rocker and holds Claire on her lap. Five others form semicircle near her, keeping faces front.] You big girls please go to Sister Roberta. She is waiting for you. You can finish decorating later. [Girls leave.] Now, who can tell me the Christmas story?

ALL: I can. I can.

MOTHER EUGENIA: All right, Lorraine. You begin.

LORRAINE: How shall I begin? [Thinks.] I know. Long, long ago there lived an emperor. I forgot his name.

MOTHER EUGENIA: Caesar Augustus.

LORRAINE: That's it. Caesar Augustus wanted to know how many people he owned, so he sent word to all the people to be enrolled. Everybody had to go to the place where he was born. St. Joseph and our

Blessed Mother lived in Nazareth. They had to go to Bethlehem. It was in the winter-time and very, very cold. It was hard for our Blessed Mother to travel so far.

MOTHER EUGENIA: Lorraine, that's fine. Let Rose tell us what happened next.

ROSE: It was night and very dark when St. Joseph and our Blessed Mother reached Bethlehem. There was a big crowd of people in the city, and St. Joseph could not find a place where he and our Blessed Mother could stay. They knocked at the door of an inn. A man opened the door and said, "What do you want?" They asked for a room. The innkeeper saw they were poor so he said: "There's no room in the inn." Our poor Blessed Mother and St. Joseph turned away sadly. They didn't know where to go. A man came along and told them that there was a stable on the side of a hill so they went to it.

CLAIRE: What was in the stable?

ROSE: A cow and a donkey. They lived in the stable. St. Joseph and our Blessed Mother stayed there. About midnight the little Baby Jesus was born. Our Blessed Mother wrapped Him up in swaddling clothes and laid Him in a manger.

CLAIRE: What is a manger, Mother Eugenia?

MOTHER EUGENIA: A manger is a wooden feeding place for cows. St. Joseph made a little bed for the Infant Jesus by filling the manger with straw to make it soft. Alma, can you tell us about the angels?

ALMA: I'll try. After the Baby Jesus was born God sent some angels to tell the shepherds. They sang a song. What was the name of it, Mother Eugenia?

MOTHER EUGENIA: "*Gloria in excelsis Deo*" which means Glory to God in the highest.

ALMA: The shepherds were afraid, but the angels told them not to be frightened. They told them that the Saviour, the Baby Jesus, was born in Bethlehem. So the shepherds went to see the little Lord Jesus.

MOTHER EUGENIA: Very good, Alma. Now Jane, you tell us about the Wise Men.

JANE: Three Wise Men came from the East to see the new-born King. They didn't know where to find Him. They saw a strange star, and they followed the star. It led them to the stable where the Saviour lay. The Wise Men went on their knees and prayed. They gave the little Jesus pretty gifts.

MOTHER EUGENIA: What gifts are you little ones going to give the holy Christ Child?

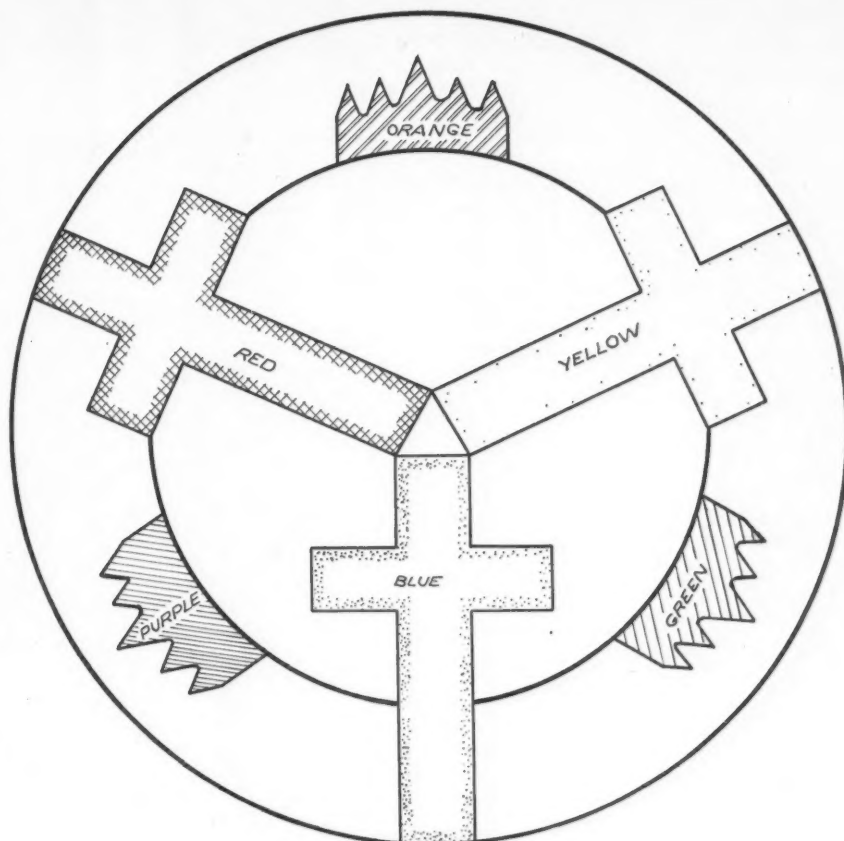
ROSE: Sister Roberta says we must give Him our heart and our soul. She taught us us a little prayer to say before we went to bed.

MOTHER EUGENIA: It is time for you all to go to bed now. Kneel. [All kneel facing Mother Eugenia, hands folded. Mother folds Claire's hands. Claire bows her head and listens.] Ready now.

ALL:

Good night, sweet Jesus,  
Guard us in sleep.  
Our souls and our bodies,  
In Thy love keep.

Waking or sleeping,  
Keep us in sight,



A Cross and Crown Color Chart.

—Sister M. Leona, C.S.J.

Dear Baby Jesus,  
Good night, good night.

MOTHER EUGENIA [lifts Claire to her feet and gives her her crutches]: You must go to bed very quietly. No more talking. [Children go out quietly. Mother Eugenia turns off light near divan. Light near rocker left on. Mother follows children.]

[Curtain]

### Scene Three

[Stage: Same as scene two. Time: Late Christmas Eve. Lamp turned on near rocker. Lights low. When the curtain opens the stage is empty. In a few minutes, Claire dressed in a long white nightie crawls in on her hands and knees. When she reaches the center of the stage she kneels up straight and looks around. Then she crawls to the fireplace and looks up the chimney. Thence, across the stage and hides behind the low rocker, keeping her face front or sideways so all facial expressions can be seen. She sits back on her heels, head resting on rocker and closes her eyes. Light from lamp should shine upon her. In a few seconds there's a noise from the chimney corner. Claire raises her head and watches with great expectancy. Santa comes through the fireplace with his pack. He is covered with artificial snow. Claire watches every move breathlessly. Santa shakes off the snow and takes off his mittens. Looking around, he picks up his pack, opens it and draws out a box of colored balls which he

hangs on tree. A number of small toys are next taken from pack and put on tree. Santa then takes out a pair of crutches. Claire exclaims "Oh!" Santa looks all around but sees no one. He hangs crutches on the tree. He then pulls a big box out of his pack, opens it, and lifts out a beautiful baby doll holding it so it faces front. Claire rises up exclaiming:]

CLAIRE: Oh! Santa! Santa! What a beautiful doll! [Santa stares at the child. Claire crawls to the center of the stage. Twice she tries to rise but falls. She then extends both arms out to Santa saying in a most pitiful voice]: Santa, Santa. I'm a cripple. Please, oh, please take me up.

SANTA: God bless your little heart! Wait till I set this dolly down. [Places doll on divan. Takes Claire in his arm and sits on divan holding her.] Where did you come from, and what are you doing up at this hour of the night?

CLAIRE [sadly]: You forgot me when I was on the farm. I watched and watched for you, but you didn't come. I was afraid you would forget me here.

SANTA: Now that's too bad you were forgotten. Some of my helpers need a good scolding to leave your name off my list. What is your name?

CLAIRE: Claire. I've been here only a week.

SANTA: Where are your mamma and dad?

CLAIRE [sadly]: I'm an orphan. Mummy and Daddy have gone to heaven with the

angels. Grandma died, and Grandpa couldn't take care of me, so I came here.

SANTA: Poor little tot! Can't you walk at all?

CLAIRE: Not without my crutches. One is broken. Grandpa is so poor he couldn't buy me new ones.

SANTA: Mrs. Santa Claus told me to be sure and leave a new pair here. They are for you.

CLAIRE: Thank you, thank you. *[Surprised.]* Are those on the tree for me?

SANTA: Yes, but let's leave them there until morning.

CLAIRE *[pleadingly]*: Next year, Santa, will you please bring me a lovely *[points to doll]* baby doll like that one. *[Shakes head.]* I've never, never, never had a pretty doll.

SANTA *[surprised]*: You haven't? Bless your little heart! You'll have one right now. Will that one do? *[Points to doll.]*

CLAIRE *[rapturously]*: Is that for me? For me? Oh, Santa! Santa! Please *[extends arms toward doll]* let me hold it. Oh! Oh! She'll be my darling baby doll. Oh! Oh! I'm so happy!

SANTA: Take her. *[Claire leans forward taking doll in her arms.]*

CLAIRE *[holds doll up and speaks to it]*: You lovely, lovely baby doll!

SANTA: It is getting late. I have many places to go yet. I'm going to lay you down *[Rises]* here and you must promise me you'll go right to sleep. Will you?

CLAIRE: Yes, Santa. *[Santa lays Claire down with doll in her arms. He leans over and places a kiss on her forehead.]*

SANTA: Close your eyes now and go to sleep.

CLAIRE: I love you, Santa. Good-by. *[Santa picks up his pack, looks back at child, and goes out quietly.]*

*[Claire looks at her doll, then begins to sing. Loud at first, slowly song becomes weak, and she sleeps. Tune, Silent Night.]*

Lull-a-by—lull-a-by,

Christmas stars are in the sky.

Sleep my little baby sleep,

Lull-a-by—lull-a-by.

*[All is still. In a few minutes Catherine, Mae, and Anna enter. Turn up stage lights.]*

MAE: Oh, look! The balls are here.

ANNA *[sees Claire]*: Well, look who is here. Sh, sh. *[All look at Claire.]* Mother Eugenia is just outside. *[Goes to door.]* Mother Eugenia, please come here a minute. *[Mother enters.]* Look! *[Points to Claire.]*

MOTHER EUGENIA: Oh, my! The poor little child. How did she ever come over the stairs?

CATHERINE: Isn't she sweet!

MAE: She looks like a beautiful picture.

MOTHER EUGENIA: We mustn't wake her. I'll keep her with me tonight. Anna and Mae, please go and bring one of the small beds to my room. Catherine you go and get some bedding. Come back to me when the bed is ready.

MAE: All right, Mother Eugenia. *[Girls leave. Mother picks up child still holding doll. She walks slowly to the low rocker and sits down looking lovingly upon the sleeping child. Lower stage light. Put on a spot light or reflecting light on Mother Eugenia and Claire.]*

*Slowly out of the darkness of the stage comes a beautiful angel, hands folded. She stands behind rocker, head slightly bent. Slowly she raises her head, and in a clear, distinct voice says:]*

ANGEL: Sweet Sisters, you are indeed angels in human form to thousands of souls weighed down by bodily ills. It is written in the Book of Life, "Whatever you do to these, My little ones, you do unto Me." *[Angel bows head.]*

*[Curtain]*

#### Scene Four

*[The stage is the same as scene three. Christmas tree has been removed, and portieres are put up in its place. They must be far enough away from the wall to conceal a beautiful Christmas crib. Christmas trees around crib, and angels in pastel tints among the trees. One just above the crib. When the curtain opens Mother Eugenia is sitting in rocker looking at one of the children's picture books. At her feet sit the little ones excepting Claire. They whisper among themselves putting paper dolls together. Mae and Anna are arranging stage.]*

MOTHER EUGENIA: Is the Christmas crib going to be pretty?

ANNA: Yes, Mother Eugenia.

MAE: In a few minutes you may see it. I must call the other girls. *[Goes to door.]* Come, girls. Mother Eugenia is waiting. *[Eight or more girls come in happily talking low among themselves.]* The little ones are going to sing first, "Angels we have heard on high."

MOTHER EUGENIA: Do you want them to sing it now?

MAE: Please.

MOTHER EUGENIA *[speaks to little ones]*: Please put your paper dolls down for a few minutes.

MAE: Stand up. Come over here. *[Center of stage.]* Show Mother Eugenia now how smart you are. Can you remember what I taught you to say to our benefactors?

ALL: Yes.

MAE: That's fine. What are you going to do first?

BABY RUTH: Make a bow. *[All bow.]*

MAE: Ready.

LITTLE ONES:

#### Dear Benefactors

God be good to you  
In all your days;

God be kind to you  
In all your ways.

God give strength to you  
When crosses lean;  
God give light to you  
The clouds between.

God give peace to you  
In times of strife;  
God bless everything  
That fills your life.

God send joy to you  
When grief is o'er;  
God make way for you  
At heaven's door.

*[All bow again.]*

MOTHER EUGENIA: That was very sweet.

MAE: Ready to sing now. *[Introduction to "Angels we have heard on high." Little ones sing, the older girls humming to keep them in tune. When finished, little ones go back to their places. Crying is heard off stage.]*

MOTHER EUGENIA: Who is crying?

CATHERINE: I'll see. *[Claire comes in sobbing. She walks to center of stage, facing front. Mother Eugenia rises, and kneels on one knee steadying her with her arm.]*

MOTHER EUGENIA: What is the matter, Claire? Tears on Christmas Day!

CLAIRE *[sobbing]*: Some — one — has — taken — my — lovely — baby — doll. *[Sobs hard.]* I — can't — find — her. *[Sobs.]*

MOTHER EUGENIA: No one has taken your dolly. I know where she is.

CLAIRE: Where?

MOTHER EUGENIA: Sister Roberta thought you were going to take a nap. She took off your dolly's pretty dress, put a little nightie on her, and laid her in your bed. She's asleep waiting for you.

CLAIRE *[sigh of relief]*: Oh, I'm so glad. *[Pleadingly.]* You won't let anyone take my dolly away from me. Will you?

MOTHER EUGENIA: Don't worry, dear. No one will take your doll. Come over here. *[Mother sits in rocker and holds Claire.]* The big girls have a surprise for us.

CATHERINE: All ready. We shall sing "Silent Night" as the curtain opens.

*[Introduction. Curtain opens slowly.]*

LITTLE ONES: Oh! Oh!

MOTHER EUGENIA *[to little ones]*: Sh, sh. *[When the hymn is finished Catherine whispers to little ones, who rise and kneel on each side of crib.]*

CLAIRE: May I ask the Baby Jesus something special?

MOTHER EUGENIA: Yes, Claire. *[Claire on crutches goes slowly to front center assisted by Mother Eugenia. She balances herself on crutches, folds her hands, and facing side front, prays aloud.]*

CLAIRE: Dear little Baby Jesus, I love You. Please help me to walk like the other little girls, and when I grow up I'll be a Sister like Mother Eugenia and take care of little crippled children as she takes care of me. *[Claire remains in front of crib in silent prayer.]*

*[Introduction to "Adeste Fidelis." Sung by all. Very impressive if reflecting lights are used during singing.]*

*[Curtain]*

#### RELIGION AND DEFENSE

Quoting President Roosevelt's statement, "If national defense is to be an all-out effort, the preservation—yes, and the strengthening—of spiritual and social values is imperative," *The Semester Outline* for the guidance of the Sodality (The Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo.) suggests the following monthly program:

September—The Sodality and National Defense.

October—Our Lady and National Defense.

November—National Defense and Christian Education.

December—National Defense and Social Life.

January—National Defense and the Christian Home.

# Aids for the Primary Teacher

## Give Thanks, Little Boy

Sister Maria, O.S.F.

### A Playlet in One Scene for Primary and Intermediate-Grade Children

#### CHARACTERS:

James, a discontented youngster about 7 or 8 years old.

Mary, his sister about a year older than James.

Sandman, Dream Fairy, Lame John, Blind Pete.

War Orphans, any number. Beggar children, any number.

Grandmother who lost her sons in the late war.

Soldier, Jobless Jake.

Foreign Children, representatives of countries that have excluded God.

#### Costuming:

It may be simple but adapted to the characters. Sandman: brown suit and cap of sateen or crepe paper; bag for sand. Fairy: long white dress, simple tinsed headband, wand with a star. Lame John: crutches. Blind Pete: glasses, cane, cup for pennies. Orphans and Beggars: rags. Grandmother: long black dress, old-fashioned cape and hood, cane. Foreign Children: to represent Mexico, Spain, Russia, Germany—or if this is not possible with a card bearing the name of the country. Soldier: accordingly. Jobless Jake: ordinary poor man.

#### Scene:

Living Room: table and chair toward the center, other furniture may be arranged according to desire of director. At the drawing of the curtain Mary is sitting on the davenport or couch sewing for her dolls and humming a little tune. Crucifix on wall at xx. As the characters enter they take their places as indicated on the diagram of the stage.

JAMES [stamps in angrily throwing his geography book on the table and himself in the chair. Scolds as he enters. Enters at entrance E 1]:

Thankful, thankful, thankful! That's all we hear nowadays. Give thanks to God! hmph. What have I got to be thankful for, I'd like to know? Look at these clothes, and look at this house!—and we never have ice cream and candy and such—at least not always. I can't see what I've got to be thankful for—study and work, and work and study, that's all.

MARY [shocked at James' action and words, jumps up and faces him]:

Why Jimmy, how you talk! Aren't you ashamed of yourself? I'm sure you have a lot to thank God for. I'm not going to stay in this room with you if you talk like that. [Shakes a forefinger at him.] You're a bad boy. I'm going to tell Mother on you. [Exits at E 3.]

JAMES: Awright, go on then, tattletale. Go

and tell her. See if I care. [Turns angrily to his book.] This old geography lesson. Wish it were in China, that's what I wish. [Studies awhile, head begins to nod, and finally it falls down on book as James goes to sleep.]

[Sandman enters at E 2 walking slowly and stealthily, peering from side to side. He carries a bag of sand on his back.]

SANDMAN: What do I see? What do I see? A little boy as cross as can be. My poppy sand will close his eyes. My dream fairy will bring a surprise. [Throws sand at sleeping lad.]

[Fairy enters at E 1 on tiptoe, bows to Sandman who seats himself at right of stage on the stool.]

FAIRY: I heard your call, my worthy king; What is it, you would have me bring?

SANDMAN [using right forefinger makes a sweeping gesture as he speaks]:

Send forth your helpers far and wide,  
To bring back people sore and tried.  
This boy, who has no thanks to give,  
Must know how other people live.

FAIRY:

True; true, oh king, and I will send  
My helpers out to every end,  
And bring the lame and blind and poor.  
Right up to this wee laddie's door.

[Exit at E 1. James sleeps. Sandman waits quietly. A few minutes elapse and Fairy returns and bows to Sandman.]

FAIRY:

I have brought them, Sandman King,  
They have many woes to sing.

[Fairy goes to door, returns immediately with a blind man behind her. Announces Blind Pete; exits.]

BLIND PETE [repairs to station A, behind James]:

It's blind I've been for twenty years,  
In spite of prayers and many tears;  
How grateful this dear boy must be,  
For he can really truly see.

[Fairy ushers in and announces Lame John; exits.]

LAME JOHN [repairs to station F, behind James]:

A cripple I was left at birth,  
And now I hobble round the earth,  
'Tis hard to miss out so much fun,  
How glad I'd be if I could run.

[Fairy ushers in and announces Jobless Jake; exits.]

JOBLESS JAKE [repairs to station B, behind James]:

I've asked at every shop and store,  
If they could use just one man more.  
No work!—No work! an endless time.  
No food!—No home! Oh, how sublime  
To have a job that I could do;  
I'm sure I'd start out work anew.

[Fairy ushers in and announces Soldier; exits.]

SOLDIER [repairs to station G, next to Lame John]:

I hear the roar of cannons  
And the shot of mighty guns;  
All the world is one big fire,  
If a soldier can, he runs.  
Oh, how thankful I would be  
To go away—back to my mother  
To forget the dreadful fighting  
Where we're killing one another.

[Fairy ushers in and announces Grandmother; exits.]

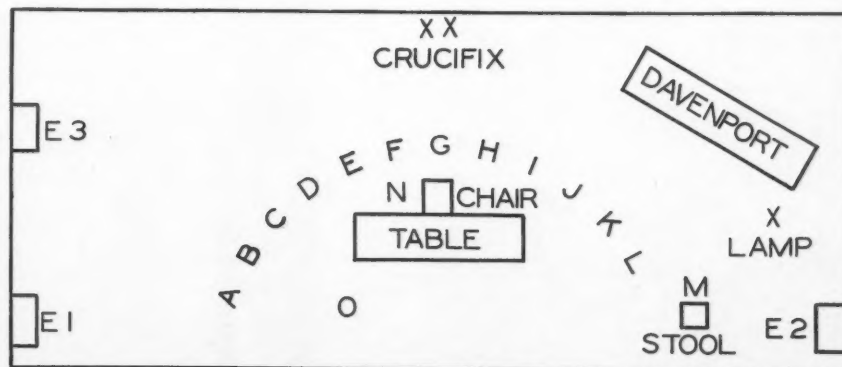
GRANDMOTHER [repairs to station E, next to Lame John]:

My sons they have taken from me  
In the war of yesterday;  
And many of them have fallen  
And many have gone astray.  
How I wish I lived in a country  
Where the laws of God were obeyed;  
Where love of neighbor existed,  
And no one need be afraid.

[Fairy ushers in and announces War Orphans; exits.]

ORPHANS [repair to stations C and D, between Jobless Jake and Grandmother]:

We have no home—no parents dear;  
The guns have torn apart our town.  
No books to read! No food to eat!  
We wander sadly up and down.



Stage Setting for "Give Thanks, Little Boy"

Thank God, oh, little boy, that you  
Are safe from war and hunger, too.

[Fairy ushers in and announces Little Beg-  
gars; exits.]

BEGGARS [repair to stations H and I, next  
to Soldier]:

We live in the slums of New York,  
Right in this land of the free.  
A battle we fight, each day of our lives,  
And it isn't so hard to see,  
All of our family in one little room  
To eat, and to sleep, and to play.  
Our food and our clothes are the garbage  
and rags

Which other folks throw away.

We want to grow up to be good people,  
too,

Yet, we have hardly a chance.

How glad we would be if we could be  
you,

So dear little boy, give thanks.

[Fairy ushers in and announces Children  
from other countries; exits.]

FOREIGN CHILDREN [take their place at sta-  
tions J, K, L]:

Who are we? Why we live in a land  
Where the dear God may not dwell.  
We cannot read His work and deeds;  
We dare not His wonders tell.

Of Jesus Christ, we may not breathe,

Lest we should lose our head;

And if to Holy Mass we'd go,

I'm sure we would be dead.

Oh, little boy, how glad we'd be

To see the Sacrament adored!

Oh, what a joy to go to church.

And to receive our Lord.

FAIRY [enters at E 1. Bows profoundly to  
Sandman]:

Oh, Sandman King, you've heard the tale,

If more you wish, I will not fail.

My fairies have not yet brought all,

Who still can sorrows great recall.

[James makes signs as if he were about to  
waken.]

SANDMAN [beckoning]:

He awakens; come I say.

We must quickly speed away.

[All on stage tiptoe off. Foreign children,  
Beggars, and Soldier follow Sandman; exit at  
E 2. The rest follow Fairy; exit at E 1.]

JAMES [awakening, stretching, rather  
alarmed and surprised]: Mother—Mother  
—oh—oh, what a dream I had. I wonder!  
Is it really true? Are people really so poor  
and sad? Oh how wicked I have been! How  
much I have to thank God for.

[Kneels, facing Crucifix at xx diagonally]:  
Dear God, I will be thankful every day of my  
life. I'm sorry I have been so bad. You have  
always been so good. I will try hard to be a  
good little boy. Amen.

[Curtain]

The home is the freshman class of  
the University of Life.—"Providence  
Visitor."

## Sounds and Supplementary Reading

S. S. J. of Concordia, Kansas

This article was written in answer to in-  
quiries concerning a simple but effective  
method of introducing phonics. This method  
will, probably, be best welcomed by beginning  
and extra busy teachers. Usually, the long  
and short sounds are taught in the first two  
grades. Therefore, at the beginning of the  
third year, it is well to make a chart contain-  
ing the marked vowels such as the following  
or similar ones taken from the dictionary to  
be used:

ā—āte*	ē—ēnd	ū—ū nite'
ā—āt	ē—makēr	ō—ōld
ā—ārm	e—they (ā)	ō—nōt
ā—āsk	ē—ēarn	ō—ō bey'
â—câre	ice—ice	ô—hôn
â—âlone	ī—ill	ōō—fōod
ē—ēve	ū—cūbe	ōō—fōot
	ū—ūp	

A few minutes is taken each day to mark  
one row of the spelling words, usually four  
or five words a day. This is done carefully on  
the blackboard for all to see at first. Later, a  
variety of ways may be used. On the last day  
of the week, pass out slips of paper at this  
period and let each child mark all the words  
studied during the week. Check for accuracy.  
In a few weeks most of the children will be  
able to sound and mark the words very well.  
This method may be continued profitably in  
the fourth, fifth, and sixth grades, adding the

\*Silent letters indicated here by italics. The teacher  
may indicate silent letters by drawing a line through  
them.

primary and secondary accents, etc. Unfa-  
miliar words of several syllables may be writ-  
ten on the board and a pupil called on to pro-  
nounce them as a test of the efficiency of  
one's work. Children like these test problems.  
Never permit the children to respell the  
words even though the dictionary have them  
respelled. Also, have them learn the rules and  
call attention to the rule in reading  
class, especially if there is difficulty in  
pronunciation.

Some teachers say they do not have time  
for supplementary reading. Here is a method  
that has proved satisfactory. If time does not  
permit a special reading period, take the reg-  
ular reading period once or twice a week for  
supplementary reading. It is not necessary to  
have a book for each pupil. Permit two or  
even three to use the same book. Use these  
books only in class. Read straight through  
the book as one would a storybook. The  
pupils get great pleasure out of reading the  
stories and at the same time acquire the  
habit of reading widely. Five or six sets of  
supplementary readers may be read through  
in a term in this way. The regular adopted  
text may be used for more concentrated  
study.

Advice: Enrich your library with as many  
sets of good supplementary readers (six or  
eight books to a set) as possible. The April,  
1941, issue of the CATHOLIC SCHOOL JOURNAL  
contains an excellent list of Catholic supple-  
mentary readers.

## The Perennial Pilgrims

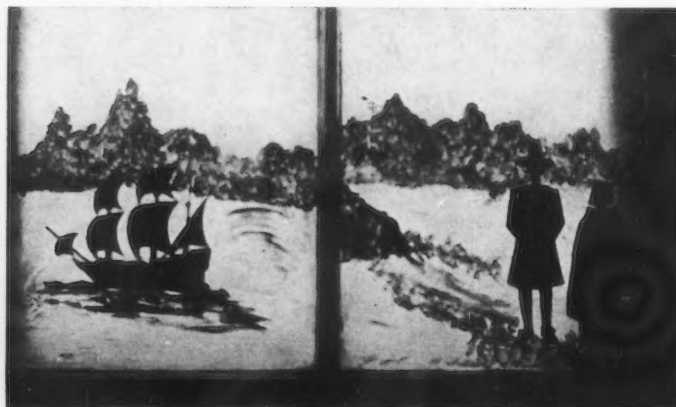
Window Decoration for November

Sister Leo Gonzaga, S.C. of L.

As perennial as the Pilgrims themselves is  
the problem of decorating the windows of the  
elementary classroom attractively and instruc-  
tively. The practice has, to a certain extent,  
become taboo, but, of course, there were  
legitimate reasons for this especially when  
the decorations shut off the much needed  
light or interfered with ventilation. The ac-

companying picture shows a November win-  
dow decoration,\* which has all the advantages  
and none of the objectionable features of the

\*The picture was made in a fifth-grade classroom at St.  
Vincent's Home, Leavenworth, Kans. Sister Ann Bernardine,  
S.C. of L., is the teacher. The photograph was  
taken with a Brownie No. 2 box kodak, using Verichrome  
film. It was taken from within the room with a 50-second  
time exposure.



A Transparent Window Decoration for November.

— Sister Ann Bernardine, S.C. of L.

usual window decoration. In the lower left pane of the window is the miniature Mayflower, indispensable in the American classroom during the month of November, and in the lower right pane of the window, is the couple of Puritans.

Here is the recipe used for decorating eight panes 16 by 24 in. in four windows, two on the east and two on the north:

Blend one cup of flour, one cup of sugar, and three tablespoonfuls of alum with two cups of boiling water. Boil the mixture until it becomes thick enough to spread smoothly.

After determining the scene and selecting the desired colors in poster paint, mix the required amount of the paste with the paint; e.g., here the distant hills in lavender and blue, those nearer in light green. Then apply the paste to the window pane. If a brush is not available, a small cloth wound on the finger, or the finger itself dipped into the paste will serve to spread the paste where desired. When the scene has been completed, brush it here and there with a bit of black poster paint to indicate shadows. When the paste is entirely dry, mount upon it in the desired position, the paper cutouts, the miniature Mayflower and the two Pilgrims. These are equally desirable in black or in white poster paper. The cutouts may be freehand or copied from the many available models in November magazines and newspapers. When the class wearies of the scene it may be washed from the windowpane.

## A DOLLHOUSE *Alta L. Skelly*

A dollhouse is an important feature of the lower grade room. It can be used in many ways with the other school subjects. New furnishings for the dollhouse provide an excellent opportunity for busywork. Their construction will include cutting, pasting, drawing, coloring. But first the dollhouse must be constructed.

Select four large cardboard boxes or paper cartons. They should be the same size. Place two of them together, side by side, and then put the other two on top of them (Fig. 1).

Draw windows on the ends of the boxes, and cut them out with a knife. Paste a strip of paper across the middle of the window. Draw lines around the windows to represent the wood trim. Paint these borders and the middle strip in the window the same color.

Cut doors on the middle walls. Fold but do not cut on one of the vertical sides of the door. This fold serves as a hinge and the door can be opened (Fig. 2).

You will need a large piece of corrugated cardboard for the roof. Cut it about 3 in. wider than the dollhouse, and about  $1\frac{1}{2}$  times the length. Fold it through the center across the short way of the cardboard. This makes the roof. Fasten the four boxes together with paste or strips of paper pasted over the seams. Put the roof in place, and allow about 2 in. to extend on the ends. Paste a strip of paper across the ends of the roof where it

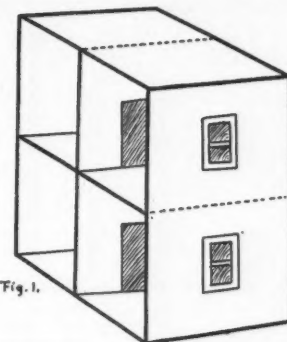


Fig. 1.

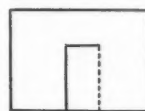


Fig. 2.



Fig. 3.

Plans of a Dollhouse.  
— Designed by Alta L. Skelly

touches the boxes, then paste it to the boxes. This should hold the roof in place. The roof forms an attic for the dollhouse.

The outside of the dollhouse may be painted with poster or powder paint, or regular house paint.

## Catholic Education News

### RURAL LIFE MEETS IN JEFFERSON CITY

The National Catholic Rural Life Conference, with its continuing definition of Catholic Education for Rural America, met at Jefferson City, Mo., in its Nineteenth Annual Convention, October 4-8. Catholic high schools in St. Louis and Kansas City were closed on October 8 to allow the children a full day at the state capitol in the enjoyment of Youth Day and a self-directed youth program with rural-life implications. Possibly, the important contribution at Jefferson City was a demand voiced by Father Ostdiek, diocesan superintendent of schools of Omaha, Neb., "Schools must prepare for living but also help children to prepare to make a living."

In the educational sections there were repeated demands for the practical studies in the curriculum: articulated family life, home-making, community service, and the practical training of heads as well as hands for the solution of life problems. Rev. John C. Rawe, S.J., of the Institute of Social Order, New York, argued very definitely for a balance between formal training and direct preparation for earning a living. Father Gorman of Granger, Iowa, recorded the progress made in the industrial arts through farm-shop training in a number of shop subjects like electricity, welding, woodworking, blacksmithing, etc.

Possibly, the most interesting suggestion came on the persistent demand for more

courses in country schools on social problems. Health was not neglected. Stress was laid on the expansion of rural education through the recasting of the high school curriculum. And Bishop Bergan, of Des Moines, in his summary suggested an evaluation of the study of Latin but also an appreciation of the practical aspects of preparing children for everyday life.

The conference elected Bishop Aloisius J. Muench, of Fargo, the new president. Monsignor Ligutti, of Des Moines, is the executive secretary. The next convention will be held in Peoria, Ill. Benediction of the Blessed Sacrament from the steps of the state capitol closed the convention.

### LITURGY AND PARISH LIFE DISCUSSED

"The Living Parish, one in worship, charity, and action" was the central theme of the second annual National Liturgical Week, held in St. Paul, Minn., Oct. 6-10. In the keynote address, Rev. Benedict Ehrmann of Rochester, N. Y., stressed the need for increased dynamism among the followers of Christ.

The 20 prepared lectures began with fundamental ideas of the liturgy, the priesthood, and the Mass, and then went on to the consideration of particular points, such as art and music in the parish, the place of the sacraments in parish life, and liturgy and the social problem. Each paper was discussed from the floor.

Floor discussions, no less than the prepared papers, represented the thinking of many well-known leaders in the liturgical field. Among them were, Most Rev. John Gregory Murray, Archbishop of St. Paul and patron of the gathering; Most Rev. Samuel A. Stritch, Arch-

bishop of Chicago, and preacher at the Missa Recitata on October 7; Rt. Rev. Alcuin Deutsch, O.S.B.; Rt. Rev. Columban Thuis, O.S.B., of St. Benedict, La.; Very Rev. Msgr. Reynold Hillenbrand; Rev. Gerald Ellard, S.J.; Rev. Joseph F. Stedman; and Sister M. Madeleva, C.S.C.

### FORDHAM COMPLETES A CENTURY

During the past year, Fordham University has been celebrating the one hundredth anniversary of its founding. The jubilee year was closed with a three-day celebration, September 15-17, which brought to the campus alumni and alumnae of Fordham, delegates from 400 other colleges and universities, and distinguished members of the Hierarchy and the Government.

During these days of rejoicing, in keeping with its scholastic record, the university used the assemblage of scholars as an opportunity for panel discussions and forums in many branches of learning such as the classics, education, literature, economics, and the physical sciences.

On Tuesday evening, Rev. Robert I. Gannon, S.J., president of Fordham University, presided at a dinner for distinguished visitors. Archbishop Cicognani, Apostolic Delegate, was the principal guest. Archbishop Spellman of New York had a place of honor. Vice-President Wallace represented President Roosevelt and the Nation, and Governor Lehman spoke for the state of New York. All of these guests were among the speakers of the evening.

### INCREASED ENROLLMENT

At the beginning of the present school year, Rev. Carroll F. Deady, superintendent of schools of the Archdiocese of Detroit, predicted an increase in enrollment of about 1000 in the schools under his charge, bringing the total up to about 74,000 in the grades and 19,000 in the high schools. One high school and three grade schools were opened in the archdiocese for the first time this fall.

(More news on page 330)

## National Catholic Book Week

November 2-8, 1941

The second National Catholic Book Week will be observed November 2-8, 1941, by schools, libraries, parishes, and various lay organizations throughout the nation. The observance is sponsored by the Catholic Library Association under the chairmanship of Charles L. Higgins of the Boston Public Library.

### The Reading List

In preparation for National Catholic Book Week, the Catholic Library Association will issue, on October 27, a Supplement to *A Reading List for Catholics* which was published last year. As in the original *Reading List*, the new books listed in the Supplement will be classified and described briefly. These lists are prepared to guide the reading of the average Catholic for pleasure and instruction.

John M. O'Loughlin, librarian at Boston College, is the general editor of the *Reading List* and the Supplement. The other members of the editorial board are: for Bibliography, Wm. T. O'Rourke, librarian, public library, New Bedford, Mass.; for Biography, Sister Jane Frances, O.S.B., Mt. St. Scholastica College; for Education, Edward A. Fitzpatrick, Ph.D., editor of THE CATHOLIC SCHOOL JOURNAL and president of Mt. Mary College; for Fiction, Francis X. Connolly, professor of English at Fordham University; for General Reference, Paul R. Byrne, librarian, University of Notre Dame; for History, J. M. Burke, S.J., professor of history, Boston College; for Literature, Harold C. Gardiner, S.J., literary editor of *America*; for Mission Literature, Phillips Temple, librarian at Georgetown University; for Philosophy, J. Quentin Lauer, S.J., editor, *The Modern Schoolman*; for Religion, the editor; for Science, M. J. Ahern, S.J., head of the department of geology at Weston College; for Social Sciences, Eva J. Ross, professor of sociology at Trinity College; for Young People, Mary Kiely, executive secretary of the Pro Parvulis Book Club.

The *Reading List* may be obtained from most Catholic bookstores or from The America Press, 53 Park Place, New York, N. Y., price 25 cents. The supplement may be obtained at bookstores or from The Catholic Library Association, P. O. Box 346, Scranton, Pa., price 10 cents.

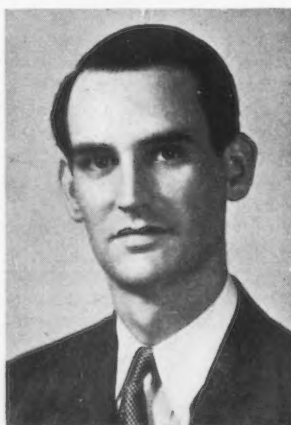
### Plan Your Observance

The establishment of Local Committees is essential to the success of National Catholic Book Week. The work may be taken over by any group in a community. The first step is to obtain the sanction of local diocesan authorities; the second step is to inform the national chairman of the existence of the group, its source of authority, and the area to be covered.

The main fields of action are schools, parishes, and libraries.

Work with schools will include classroom and lecture-hall exhibits and displays of book jackets, pictures of authors, etc. Other activities may include lectures, plays, pageants, or debates.

Work in the parish will, of course, require the individual cooperation of the pastor. The pastor's announcement of the activities of National Catholic Book Week is a powerful factor in the success of the work.



Charles L. Higgins  
Mr. Higgins of the Boston Public  
Library is National Chairman of  
Catholic Book Week.

The library offers a vast field of activity for the committee. The purpose of the observance is not to sell books but to utilize to the best advantage the books now available in any community. Since this aim is identical with that of the public library, the librarian will be delighted to co-operate with your committee in organizing exhibits and any feasible sort of publicity.

Chairmen of local committees are urged to exchange suggestions with the National Chairman, Charles L. Higgins, Boston Public Library, Copley Square, Boston, Mass.

### LISTS OF BOOKS

A *Reading List for Catholics* and its Supplement, described above, may well head the list of bibliographical material to be displayed during Catholic Book Week. Other items worthy of consideration are:



John M. O'Loughlin  
Assistant Librarian, Boston College  
Editor of "Reading List for Catholics"  
America Press, 1940

### The New Testament

The new revision of the Challoner-Rheims Version, edited by Catholic scholars under the patronage of the Episcopal Committee of the Confraternity of Christian Doctrine. Published by St. Anthony Guild Press, Paterson, N. J. Obtain a copy from your Catholic bookstore or from the publishers.

### Living Catholic Authors of the Past and Present

By Brother George N. Schuster, S.M., 4701 South Grand Blvd., St. Louis, Mo. Single copy, 20 cents (discount for quantity).

This is not an ordinary list of books but a large poster for high school use, presenting graphically the history of Catholic literature from the time of our Lord to the present.

### New Worlds to Live

Compiled by Mary Kiely, executive secretary of the Pro Parvulis Book Club, Suite 820, Empire State Bldg., New York, N. Y. 50 cents.

This is a descriptive catalog of children's books classified by ages. Parents should be encouraged to join the Pro Parvulis Book Club—a book-of-the-month club for children.

### 100 Catholic Titles for High School Libraries

Compiled by the Committee on Libraries, Secondary School Department, National Catholic Educational Association, 1312 Massachusetts Ave., N.W., Washington, D. C.

### Books That Girls Will Want to Read

Compiled by students of Incarnate Word Academy, Houston, Tex. 35 cents.

### Selected Lists of Catholic Publications for the Home and for Libraries

Compiled by the National Organization for Decent Literature, 251 Summit Ave., Saint Paul, Minn.

A list of suggested suitable reading classified according to subjects and the ages of readers. *The Book Survey*

Published quarterly by the Cardinal's Literature Committee, 23 East 51 Street, New York, N. Y., 50 cents per year.

### The Catholic Bookman

A bimonthly survey of Catholic literature with biographies and bibliographies of Catholic writers, etc., and a survey of current literature from the Catholic viewpoint. Published by Walter Romig and Co., 14 National Bank Bldg., Detroit, Mich. \$2.25 per year.

### The Guide to Catholic Literature (1888-1940)

Compiled and edited by Walter Romig. Published by Walter Romig and Co., Detroit, Mich. 1239 pp. \$15.25.

### CHILDREN'S BOOK WEEK

The same week which will be observed by Catholic organizations as Catholic Book Week (November 2-8) sponsored by the Catholic Library Association, will be observed as a general Children's Book Week by secular organizations. This is a nationwide cooperative program

(Concluded on page 13A)



An Exhibit of Catholic Books Suggested as Christmas Gifts Arranged by the Sodality at St. Mary's Academy, Holy Cross, Indiana.

# The Fabric of the School

## A School Planned for Use and Beauty

Citizens of Menasha, Wis., call the new St. Patrick's School, opened this fall, the best constructed building in the community, which consists of the twin manufacturing cities, Neenah and Menasha.

This fireproof brick building, designed by Eschweiler & Eschweiler, of Milwaukee, provides eight modern classrooms, a combination gymnasium and auditorium with stage and accessories, a cafeteria with kitchen and serving facilities for pupils and for parish gatherings, a library, nurse's room, locker rooms, meeting rooms, offices, etc.

The large picture of the building features the entrance to the gymnasium shown in the upper right corner of the floor plans of the first floor. The main entrance to the classrooms, at the right of the picture, is in the courtyard shown at the top of the floor plans. A statue of St. Patrick stands over this entrance. A solarium, shown in the plans of the second floor, is seen above and behind the main entrance.

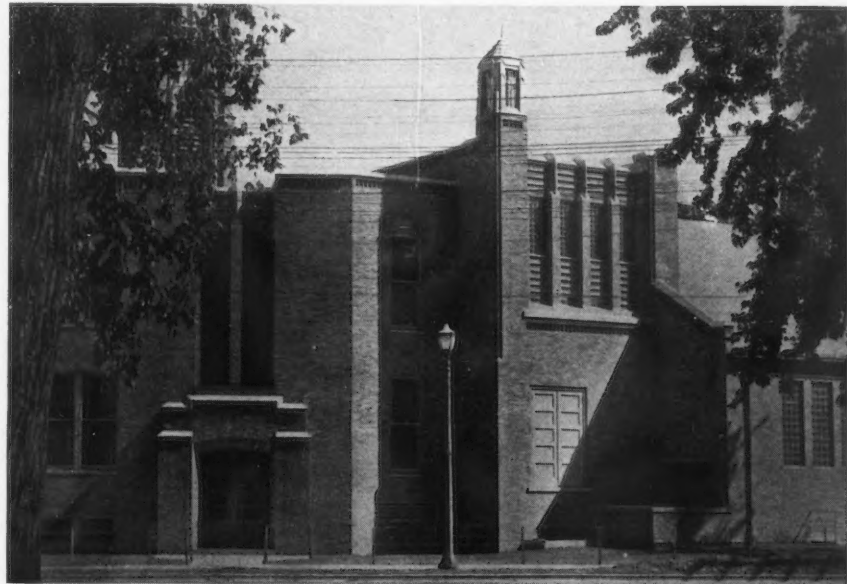
In the picture of the corridor and stairway may be seen the tiled walls, floors of asphalt composition, and glass-block windows. This type of window also appears in the picture of the library. The library is the only room finished in wood.

The picture of the fourth-grade classroom shows modern streamlined seats and desks, asphalt-tile floor, green glass "black-

board," venetian blinds, and a heating-ventilating unit. The walls or ceilings are soundproofed where necessary.

The cost of this building was about \$196,000.

There is no citizen who will not rejoice that the parochial schools begin another year of activity, for they form "Christians and children of God," the best material for sound social life, good citizens here on earth that they may be good citizens in the "City of God."—"The Michigan Catholic."



St. Patrick's School, Menasha, Wisconsin.

Side Entrance.



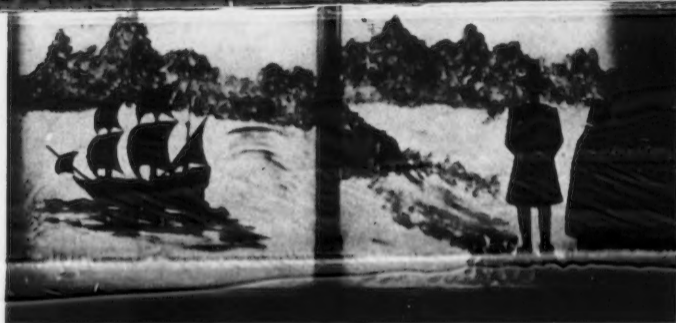
St. Patrick's School, Menasha, Wis., Front View. Entrance in Foreground is to the Gymnasium. Main Entrance is shown to the right of the picture.

— Eschweiler & Eschweiler, Architects, Milwaukee, Wis.

Dear God, I will be thankful every day of my life. I'm sorry I have been so bad. You have always been so good. I will try hard to be a good little boy. Amen.

[Curtain]

The home is the freshman class of the University of Life.—"Providence Visitor."



A Transparent Window Decoration for November.

— Sister Ann Bernardine, S.C. of L.

to prepare to make a living.

In the educational sections there were repeated demands for the practical studies in the curriculum: articulated family life, home-making, community service, and the practical training of heads as well as hands for the solution of life problems. Rev. John C. Rawe, S.J., of the Institute of Social Order, New York, argued very definitely for a balance between formal training and direct preparation for earning a living. Father Gorman of Granger, Iowa, recorded the progress made in the industrial arts through farm-shop training in a number of shop subjects like electricity, welding, woodworking, blacksmithing, etc.

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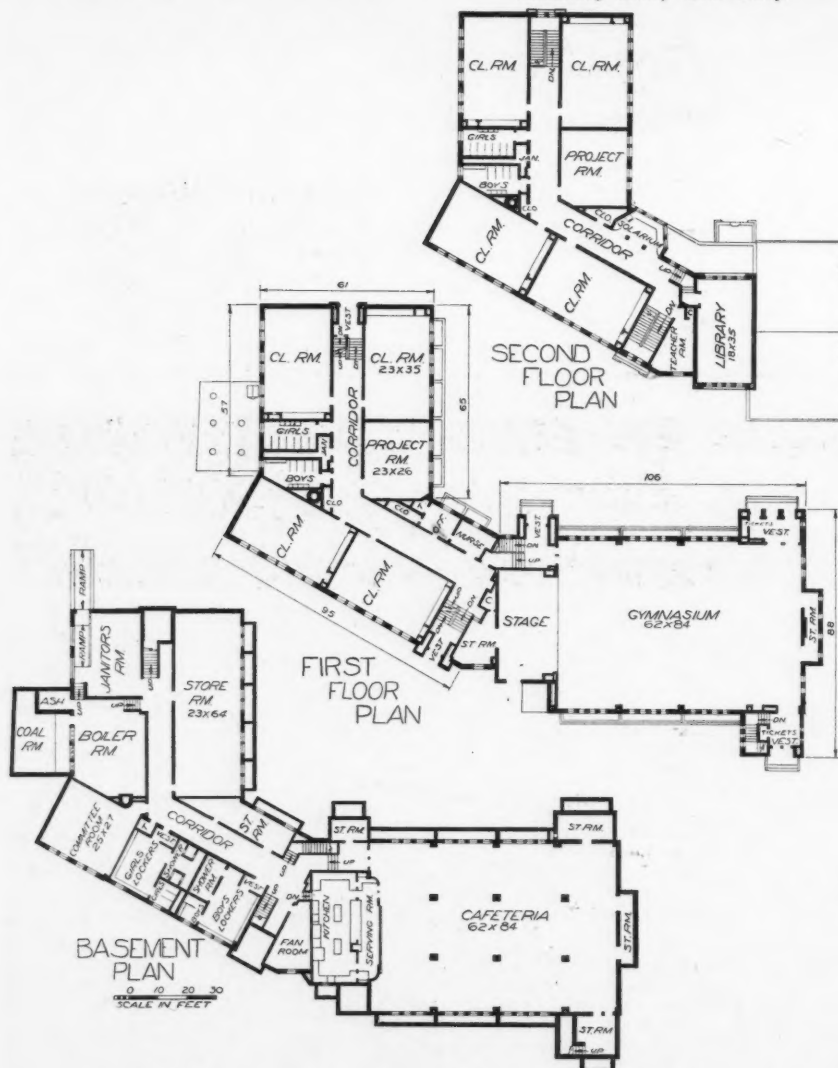
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(More news on page 330)



These attractive interior views of St. Patrick's School, Menasha, Wis., are not just show places. They are typical areas for use, combining beauty with utility.



Floor Plans of the new St. Patrick's School and Parish Center at Menasha, Wis.

— Eschweiler & Eschweiler, Architects, Milwaukee, Wis.

### EXCELLENT RECORD OF OMAHA DIOCESE

The school report of the Diocese of Omaha for September 1, 1940, to September 1, 1941, issued recently by Rev. Joseph H. Ostdiek, M.A., diocesan superintendent, shows that the total

enrollment in grade and high schools last year was 14,116. Of these pupils, 11,406 were in grade schools and 2710 in high schools. The grade enrollment was 91 less than in the previous year while the high school showed an increase of 21 students. These figures present a net loss of one half of 1 per cent. Thus the school population

remained practically stationary, a fine record in face of a general loss throughout the country. Father Ostdiek calls attention to the fact that the closing of one school, an academy, due to flood damage and changed local conditions, turned the balance for the diocese from a gain of about 95 pupils to a loss of 70 pupils.

### Comparative Enrollments

A very interesting feature of this report is a comparison of statistics for the past 15 years, 1926 to 1940. In 1926 the elementary schools had 11,744 pupils and the high schools, 1586. The high point for the elementary schools was in 1934 with 12,362; for the high schools the high point was in 1940 with 2710; for grade and high schools combined it was in 1935 with 14,470.

### Recommendations

Among the objectives for the year 1941-42 the superintendent lists the stressing of good citizenship in Church and state, guidance in upper grades and high schools, and adjustment of the program in rural areas to the needs and conditions of rural life in order to make the pupils rural minded.

### Growth of Vacation Schools

The Omaha report is concluded with a study of the vacation school movement in the diocese. In the summer of 1941, there were held a total of 74 vacation schools for the teaching of religion to pupils of public schools. These were attended by 3995 children taught by 181 teachers. There were more summer schools and more pupils enrolled in them last summer than in any previous year. The teachers were 151 priests and religious, one seminarian, and 29 lay people. Among the recorded results were 649 first Communions, 26 baptisms, 10 conversions, 6 individuals and 8 families reclaimed, and 5 marriages validated.

Another special service to pupils of public schools was seven retreats held during the spring vacation period in the city of Omaha for Catholic students attending public high schools. The retreats were attended by 1267 pupils, more than 60 per cent of Catholic boys and girls who were attending public high schools in the city.

### GRADE AND HIGH SCHOOLS

¶ The Academy of the Visitation, in St. Louis, Mo., is giving instruction in the handicrafts used by pioneers; for example, weaving.

¶ St. Mary's School, at Granger, Iowa, teaches to boys and girls various industrial occupations useful and practical to rural life. The pupils can weave cloth from the wool of their own sheep cheaper than they can buy the same grade of cloth.

¶ Brothers of Holy Cross from Notre Dame, Ind., have assumed charge of the new boys' department of St. Anthony High School, Long Beach, Calif. Brother Hyacinth, C.S.C., is principal.

(More news on page 10A)

## A Plan that SAVES You MONEY on Fine Laboratory Furniture

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Representatives in Principal Cities

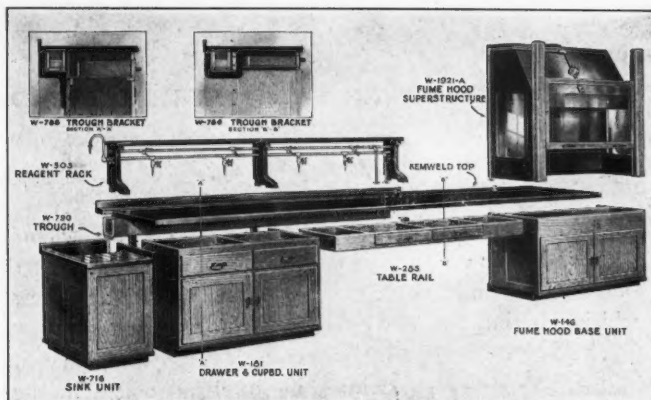


Illustration above shows how Standard Furniture Units are assembled by the Kewaunee "Cut-Cost System." This Kewaunee Table No. W-2045 is made up of 10 Standard Kewaunee Units.



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Kewaunee Automatic Adjustable Stools and Chairs. Seats lock instantly at "Heights that are right."



Kewaunee Instructor's Table No. W-1503. Made up of 3 Standard Kewaunee Units.

## Is Your School Keeping Pace With This MODERN TREND IN EDUCATIONAL EFFICIENCY?

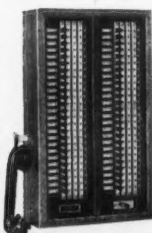
### STANDARD Program Clocks

Bring the correct time to every room and corridor . . . insure periodic control of class schedules. Master "Standard" Clock automatically checks secondary clocks once each hour and resets if necessary. Breakdowns and clock irregularities practically eliminated.



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Save time and endless "running" around to speak with classroom teacher and vice versa. Standard Telephone Systems are dependable, efficient, easy to install. A practical necessity in "modern education."



• True educational efficiency is—and always will be—based upon the personal competency of the educator. Yet, the modern "mechanization" of school routine has made great strides helping instruction become more efficient, more interesting.

Standard Electric Systems, for schools old and new, are the result of years of specialization—equipment specifically built to meet the needs of today's institutions.

### Engineering Service

Based upon wide experience in designing equipment for schools and universities of all sizes, Standard Engineering Service is prepared to make practical recommendations to fit your individual needs, and your budget. For information, write Dept. D.

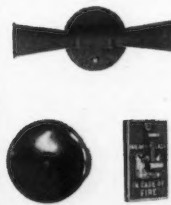
### STANDARD Laboratory Panels

Add new interest to experiments in laboratories and in electrical shops — with a "Standard" Laboratory Distribution System. Electrical outlets of varying voltages. Enables class to perform several experiments simultaneously. Many sizes.



### STANDARD Fire Alarm Systems

The ultimate in dependable, fool-proof protection of life and property. Two types: The "Standard" Supervised Master Code System, and the "Standard" Unsupervised System for smaller schools.



## THE STANDARD ELECTRIC TIME COMPANY

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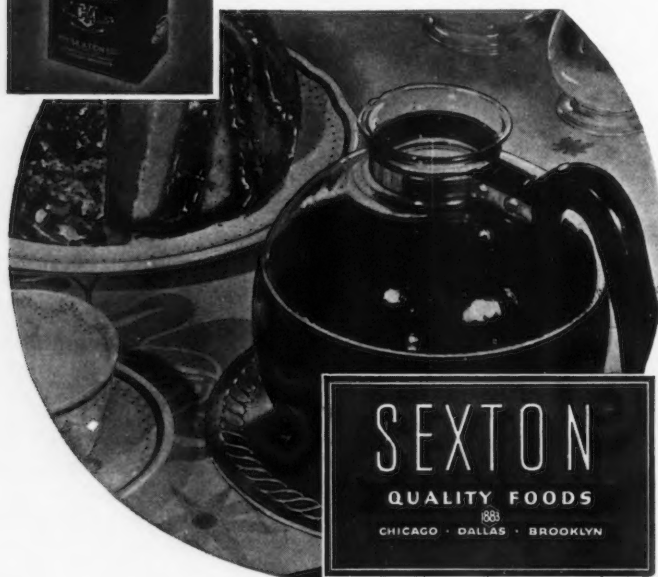
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**SERVE THE COFFEE THAT MAKES FRIENDS!**

## SEXTON *Sherman* BLEND

What makes one coffee so much more delicious, so much more satisfying than another, is the ability of the sponsor of the one to blend and roast coffee to perfection. That is an art which only time and skill develops. For more than 57 years,

John Sexton & Company have specialized in supplying coffee to those who must feed and please many people every day. Today, Sexton Sherman Blend Coffee represents the supreme achievement in this long history of coffee experience.



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## Catholic Education News

(Continued from page 330)

### PERSONAL NEWS ITEMS New Presidents and Superiors

❑ REV. EDWARD D. O'CONNELL, administrator of St. Anthony Padua Parish, Utica, N. Y., has been appointed director of Mt. St. Mary's Seminary, Emmitsburg, Md.

❑ REV. DR. CYRIL F. MEYER, C.M., Ph.D., noted educator, philosopher, and orator, has been appointed dean of the College of Arts and Sciences of St. John's University, Brooklyn, N. Y. He succeeds REV. ANTHONY W. KIEFFER, C.M., who has been made assistant superior of the Vincentian Fathers of St. John's University.

❑ REV. JOHN MONROE, O.P., who was assigned to the philosophy department of Providence College, Providence, R. I., last January, has left to become president of Aquinas College, Columbus, Ohio.

❑ REV. JAMES T. MCKENNA, O.P., a member

of the religion department of Providence College, Providence, R. I., has left to become director of the Deserving Poor Boys Priesthood Association, with headquarters in New York City.

❑ SISTER MARY HONORA has succeeded SISTER GENEVIEVE MARIE as president of Regis College, Weston, Mass.

❑ BROTHER O. PAUL, F.S.C., who for the past six years has been president of St. Paul's College, Covington, La., has been appointed principal of Landry Memorial High School at Lake Charles, La. Brother Paul, a native of France, has been at St. Paul's College for 16 years. This college, in charge of the Brothers of the Christian Schools, southern province, Lafayette, La., was established in 1911.

❑ SISTER M. ISABEL, O.P., has been succeeded by SISTER M. URIEL, O.P., as president of Albertus Magnus College, New Haven, Conn. Sister M. Isabel has been elected to the general council of the Dominican Sisters at St. Mary of the Springs Convent, Columbus, Ohio.

❑ SISTER MARY DOMINIC, O.P., has succeeded SISTER MARY VINCENT, O.P., as president of St.

Mary's Dominican College, New Orleans, La.

❑ REV. MICHEL WEILER, C.R., is the new president of St. Jerome's College, Kitchener, Ontario, succeeding REV. WILLIAM BORHO, C.R.

❑ GEORGE HERMAN DERRY, Ph.D., who was president of Marygrove College, Detroit, Mich., from 1927 to 1937, is the new president of St. Joseph's College, Portland, Me. St. Joseph's is a college for women conducted by the Sisters of Mercy. Dr. Derry has taught at Kansas, Union, and Marquette universities and has been professor of political economy at Bryn Mawr college.

❑ REV. RUSSELL J. MCVINNEY, assistant editor of *The Providence Visitor*, has been appointed superior of the newly dedicated Seminary of Our Lady of Providence at Warwick Neck, R. I.

❑ REV. EDWARD D. O'CONNELL, of the Church of St. Anthony of Padua, Utica, N. Y., is the new rector of Mt. St. Mary's Seminary at Emmitsburg, Md.

❑ REV. D. J. MCHUGH, C.M., is the new vice-president of De Paul University, Chicago. REV. T. C. POWERS, C.M., who died recently, held this position for 17 years.

❑ MOTHER MARIE GERIN-LAJOIE has been elected superior-general of the Sisters of Our Lady of Good Counsel, Montreal, Quebec, Canada.

❑ MOTHER MARY BERNARDINE PURCELL, R.S.M., of the Cincinnati Province, was elected to the office of mother general of the Sisters of Mercy of the Union.

❑ SISTER M. ANGELICA, head of the department of education in Marymount College, Salina, Kans., was appointed dean of Marymount, to succeed MOTHER MARY CHRYSOSTOM, who was elected mother general of the Congregation of the Sisters of St. Joseph.

❑ BROTHER DOMINIC, C.S.C., is the new rector of Dujarie Hall, University of Notre Dame, Notre Dame, Ind., where some 75 Brothers of Holy Cross are in residence as undergraduates or graduate students.

### Ad Multos Annos

❑ REV. CHARLES EICHNER, S.M., a former president of the University of Dayton, recently celebrated the 50th anniversary of his ordination. Father Eichner, who is now in retirement at the age of 80, made his religious vows in the Society of Mary 63 years ago.

❑ REV. JOHN F. MCCORMICK, S.J., head of the department of philosophy at Loyola University, Chicago, recently celebrated the 50th anniversary of his entrance into the Society of Jesus. He was president of Creighton University, Omaha, from 1919 to 1925.

❑ MOTHER TARCISIUS of the Blessed Sacrament, provincial superior, Sisters of Charity of Providence, observed the 50th anniversary of her religious profession in August, at Sacred Heart Hospital chapel, in Spokane, Wash.

❑ Four members of the Ursuline Order in Montana, MOTHER CECELIA WIEGAND, MOTHER AGNES DUNN, MOTHER THERESA ABRAIR, and SISTER ANTONINA RYAN, celebrated their golden jubilee in September.

### One Receives the Prize

❑ SISTER M. ETHELDREDA, F.S.S.J., recent graduate of the college of pharmacy of St. John's University in Brooklyn, N. Y., has been awarded the Fairchild Fellowship as the winner of a nationwide competitive examination open to June graduates of recognized colleges of pharmacy.

❑ SISTER M. EDWARDINE, R.S.M., principal of Mt. Mercy Academy at Detroit, has received the annual Hopwood prize for poetry for her collection *Rising Wind* written on the campus of the University of Michigan last summer.

❑ SISTER ST. JOHN of the Trinity, of the Nicolet (Quebec, Canada) Sisters of the Assumption, received a silver medal from the Toronto Conservatory of Music for having obtained the highest standing of any candidate in Ontario in the violin tests.

### A Busy Vacation

❑ BROTHER Z. LEO, F.S.C., noted educator, author, and lecturer, has been given a year's (Continued on page 12A)

## Maximum UTILITY at Minimum COST!

**T**HIS Heywood-Wakefield desk provides maximum utility with a minimum of maintenance costs. Soundly built from heavy gauge seamless steel tubing, it's virtually wearproof. Available in graded sizes, it offers comfortable, correct seating for every pupil. Fitted with a simple, positive adjustment, this efficient *Unit Movable* design rarely requires attention. We shall be pleased to furnish you with complete details on this and other practical Heywood-Wakefield Desks and Chairs.



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## New Books

### Liturgical Symbols I.

Published by the Liturgical Press, Collegeville, Minn. Price \$2.

This is a series of 25 color designs on separate sheets covering in symbolical compositions practically all major events of the Ecclesiastical Year, the Sacraments, etc. With an entirely liturgical atmosphere and reverence to tradition, symbolical ideas are conceived by means of the old hallowed characters, and brought to life again for the modern mind. Each design is individual stencil work. The drawing is of classic simplicity and should meet every demand of today's art standards. The colors emphasize the liturgical idea of the particular symbol. An explanatory text on the back of each leaf interprets the symbols.

The fine qualities of this work and the interesting technique in which it is done should bring stimulation to the many who are concerned with liturgical art.

We need not discuss the necessity of reviving today those old symbols which were a sort of secret code in the times of persecution, seventeen hundred and more years ago. When, however, liturgical art had reached its zenith, in the beginning of the fourteenth century, Durandus the Monk well wrote: "All things whatever that go to adorn ecclesiastical services and objects are full of divine significance and mysteries." These words fully justify the liturgical-art movement and make us even more appreciative of a work like this one. — *Carl Van Treeck*.

### A Catholic Dictionary

Edited by Donald Attwater. Cloth, xvi-576 pp., \$1.98. The Macmillan Company, New York, N. Y.

The dictionary is planned as a basic reference book for both clergy and layman for use in home, school, and business. It consists of words, terms, and phrases that are commonly used in relation to the theology, canon law, philosophy, institutions, liturgy, and organization of the

Catholic Church. In addition are included a note on each of the saints in the General Calendar of the Catholic Church, a valuable bibliography of books dealing with Catholic doctrine, history, etc., and a list of ecclesiastical titles with manner of address.

### A Catechism of Christian Doctrine

This is a substantial revision of *A Catechism of Christian Doctrine Prepared and Enjoined by Order of the Third Plenary Council of Baltimore*. The subtitle is *Revised Edition of the Baltimore Catechism No. 2*. St. Anthony Guild Press, Paterson, N. J.

The work of the revision of Catechism No. 2, started in 1935, was authorized by the Catechetical Section of the Sacred Congregation of the Council, to which the revised text was submitted by the American hierarchy. The present volume is intended for pupils about 12 years of age.

### Record Keeping for Everyone

By William L. Moore, Howard E. Wheland, and Clinton M. File. Cloth, 423 pp. \$1.60. South-Western Publishing Co., Cincinnati, Ohio.

A personal and social approach distinguishes this two-semester course in personal, family, and small business accounting. The student is acquainted thoroughly with the need for and the values of all the common types of financial records, the services of financial institutions, the planning of balanced spending, the ownership of property and chattels. The study of recording and summarizing of transactions leads naturally to the handling of records at the close of fiscal periods. The second half of the course takes up the detailed principles of double-entry book-keeping for a small merchandising business. The entire work should appeal widely to high schools where mixed groups of students who are preparing for business, salesmanship, and professional careers, are being educated.

### Easy-To-Make Slip Covers

By Herbert Bast. Cloth, 62 pp. Illustrated. \$2. The Bruce Publishing Co., Milwaukee, Wis.

Just off the press is this profusely illustrated volume containing step-by-step procedures in

making various types of slip covers. Valuable hints are given on the method of selecting materials, measuring the furniture, and estimating the amount of material required.

### The Social Life of Primitive Man

By Sylvester A. Sieber and Franz H. Mueller. Cloth, 566 pp., \$3.50. B. Herder Book Co., St. Louis, Mo.

This book is designed to serve as an introductory textbook to the study of sociology and economics. The purpose of the authors was not, therefore, to supply teachers of anthropology with a textbook, although they do hope that it will be of use to those studying cultural anthropology. Students of social origins will find in it a summary of facts concerning primitive social life and will profit by the efforts of the authors to fit these facts into the mosaic of the earliest periods of human development begun by Professor Menghin and other prehistorians.

### What To Wear—How To Make It

By Bess V. Oerke, M.A. Paper, 128 pp. 60 cents. McCormick-Mathers Publishing Company, Wichita, Kans.

This is a new-type text-workbook for high school clothing classes. It is complete with texts and a teacher's manual, and is abundantly illustrated with meaningful line drawings. Arranged into four units, the book combines laboratory work and home projects. It may be used effectively with students reading widely from several of the textbooks to which it is keyed, or it may be used in conjunction with a particular textbook; in either case it provides purposeful activity to assist the student in mastering essentials. When the exercises and record of the student's gleanings are completed, *What To Wear—How to Make It* will be a helpful companion both at school and in the home.

### Dare to Live

By Rev. Albert H. Dolan, O.Carm. Paper, 64 pp., 15 cents. The Carmelite Press, 55 Demarest Ave., Englewood, N. J.

A convincing answer to the question: Is our religion a burden or a boon?



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National Association of Chewing Gum Manufacturers, Rosebank, Staten Island, N.Y.

## Catholic Education News

(Continued from page 10A)

leave of absence from his position of professor of English at St. Mary's College, California. He will spend the year traveling and compiling two books, a collection of his lectures and a textbook on literature.

### Requiescant in Pace

¶ **REV. MICHAEL F. DINNEEN, S.S.**, former president of St. Charles College, Cantonville, Md., and vice-president of St. Mary's Seminary at Baltimore, died at the age of 80. He was the oldest Sulpician priest in the United States.

¶ **BROTHER FLORENTIUS, C.S.C.**, vice-president of Holy Cross College, New Orleans, La., died August 4. He was formerly an assistant general of the Congregation of the Holy Cross, and celebrated his golden jubilee as a Brother three years ago.

¶ **REV. WILLIAM J. MCGARRY, S.J.**, editor of *Theological Studies*, and former president of

Boston College, died on September 23 after a heart attack on a subway train.

¶ **REV. STANISLAUS WOYWOD, O.F.M.**, an eminent authority on canon law, died on September 22, at the age of 61. He was stationed at St. Francis Monastery in New York City.

### SIGNIFICANT BITS OF NEWS

¶ The Society of Mary has established in Washington, D. C., a seminary to be known as Marianist Seminary for the education of priests of the Society. Before the present war, priests of the Society of Mary made their studies at the University of Fribourg, in Switzerland.

¶ The Catholic Art Association held its fifth annual conference at Mt. Mary College, Milwaukee, Wis., Oct. 11 and 12. The theme for the 1941 conference was "Art in the Service of Religion and of Fellow Man." Rev. Angelo Zankl, O.S.B., president of the association, delivered the keynote sermon at the opening Mass. Dr. Edward A. Fitzpatrick, and Sister M. Dominic, S.S.N.D., president and dean of Mt. Mary College, welcomed the guests at a

luncheon on Saturday. Leaders and speakers at the conference included Rev. John Bednar of Chicago; Sister M. Noreen of Notre Dame College, Baltimore; Sister Maureen of Springfield, Ill.; Miss Marie O'Hara of Chicago; and Miss Ann Lally of Chicago.

¶ Of Catholic grade school children in public schools in the diocese of Baker City, Ore., 94.2 per cent received instruction in Confraternity of Christian Doctrine classes in 1940-41, it was disclosed in a letter of Most Rev. Joseph F. McGrath, bishop of Baker City.

¶ To assure perpetuation of an annual summer school and conference, such as that held this year at St. Francis Xavier University, the Maritime Catholic Educational Association has been organized. The association seeks to increase the cooperative spirit between Catholic educators and the faculties of Catholic colleges in the Maritime Provinces of Canada and to advance the general interests of Catholic education.

¶ Speaking to the Catholic Farmers' Union, Most Rev. Georges Courchesne, bishop of Rimouski, Quebec, Canada, urged the necessity of Catholic education and suggested a diocesan fund for the purchase of insurance to defray the cost of educating children whose families were unable to bear any of the expense.

¶ The Atonement Fathers have opened in Vancouver, B. C., the first Catholic Japanese grammar school in Canada.

### COMING CONVENTIONS

• **Nov. 5-6.** Milwaukee Archdiocesan Council of Catholic Women, at Milwaukee, Wis. Katherine Williams, 229 E. Wisconsin Ave., Milwaukee, Wis., president. • **Nov. 13-15.** Annual Southern Conference on Audio-Visual Education, at Atlanta, Ga. Walter S. Bell, Board of Education, City Hall, Atlanta, Ga., secretary. • **Nov. 20-22.** National Council of Teachers of English, at Atlanta, Ga. W. Wilbur Hatfield, 211 W. 68th St., Chicago, Ill., secretary. • **Dec. 10-13.** American Vocational Association, at Boston, Mass. L. H. Dennis, 1010 Vermont Ave., Washington, D. C., secretary. • **Dec. 26-29.** Music Teachers National Association, at Minneapolis, Minn. D. M. Swarthout, University of Kansas, Lawrence, Kans., secretary. • **Dec. 27-28.** Oregon-Washington Regional Unit of Catholic Library Association, at Spokane, Wash. Brother David, C.S.C., University of Portland, Portland, Ore., secretary. • **Dec. 28.** Chicago Catholic Science Teachers Association, at Chicago, Ill. Sr. Cyprian Johnson, Siena High School, 118 N. Central Ave., Chicago, Ill., secretary. • **Dec. 28-30.** American Catholic Sociological Society, at New York, N. Y. Rev. Ralph A. Gallagher, S.J., Loyola University, Chicago, Ill., secretary. • **Dec. 29-31.** American Catholic Historical Association, at Chicago, Ill. Rt. Rev. Msgr. Peter Guilday, Catholic University of America, Washington, D. C., secretary. • **Dec. 29-31.** Modern Language Association of America, at Indianapolis, Ind. Prof. Percy W. Long, 100 Washington Square, East, New York, N. Y., secretary. • **Dec. 29-31.** National Business Teachers Association, at Chicago, Ill. J. Murray Hill, Bowling Green, Ky., secretary.

### State Association Meetings

• **Arizona Education Council**, at Phoenix, Ariz. Nov. 13-15. N. D. Pulliam, 403 Security Bldg., Phoenix, Ariz., secretary. • **Illinois Education Association**, at Chicago, Ill. Dec. 29-31. Irving F. Pearson, 100 E. Edwards St., Springfield, Ill., secretary. • **Illinois University-High School Conference**, at Urbana, Ill. Nov. 6-8. Arthur W. Clevenger, 209 Administration Bldg., University of Illinois, Urbana, Ill., director. • **Iowa Industrial Arts Association**, at Des Moines, Iowa. Nov. 6-8. Wm. D. Mayo, 1503 48th St., Des Moines, Iowa, secretary. • **Iowa State Teachers Association**, at Des Moines, Iowa. Nov. 6-8. Agnes Samuelson, 415 Shops Bldg., Des Moines, Iowa, secretary. • **Iowa Vocational Association**, at Des Moines, Iowa. Nov. 6. H. W. Carmichael, Board of Vocational Education, State House, Des Moines, Iowa, secretary. • **Kansas State Teachers Association**, at Hays, Dodge City, Wichita, Topeka, Salina, Pittsburg, Kans. Nov. 7-8. C. O. Wright, Topeka, Kans., secretary. • **Missouri State Teachers Association**, at St. Louis, Mo. Dec. 3-6. Everett Keith, Columbia, Mo., secretary. • **Missouri Vocational Association**, at St. Louis, Mo. Dec. 3-6. Grace Riggs, Manual High and Training School, Kansas City, Mo., secretary. • **Pennsylvania State Education Association**, at Harrisburg, Pa. Dec. 29-31. H. E. Gayman, 400 N. 3rd St., Harrisburg, Pa., secretary. • **Texas State Teachers Association**, at Houston, Tex. Nov. 20-23. B. B. Cobb, 410 E. Weatherford, Fort Worth, Tex., secretary. • **Virginia Education Association**, at Richmond, Va. Nov. 18-21. Francis S. Chase, 401 N. 9th St., Richmond, Va., secretary. • **Wisconsin Education Association**, at Milwaukee, Wis. Nov. 6-8. O. H. Plenzke, 404 Insurance Bldg., Madison, Wis., secretary.

(More news on page 13A)

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### CATHOLIC EDUCATION WEEK November 9-15

This Study Club Outline is prepared especially for American Education Week, November 9-15, 1941. In view of the importance of the theme, *The Building of Civilian Morale*, issued by the U. S. Office of Education, an outline has been arranged for use in Catholic schools and by study clubs:

A. The outline comprises five parts: (1) the church; (2) the home; (3) the school; (4) the community; (5) the future outlook.

B. A quotation from *Sertum Laetitiae* "To the Church in the United States," encyclical letter of Pope Pius XII, is given under each part.

C. Under each of the above general subjects there are three topics. It is suggested that these topics should be designated for further study or as assignments for papers.

D. Each topic may be divided into more definite questions for discussion, the nature of which will depend, of course, on the grade or age level of the group that is using the outline. It will be noted that a few suggested questions are included under the subheadings.

E. The references given under the five general subjects, unless otherwise stated, are N.C.W.C. Publications. Other references may be compiled from convenient sources.

A copy of this outline may be obtained from the National Catholic Welfare Conference, Department of Education, 1312 Massachusetts Ave., N.W., Washington, D. C.

### WHAT THE COLLEGES ARE DOING

St. Martin's College, Lacey, Wash., is now offering cross-country flight instruction, the most advanced course offered by the Civil Aeronautics Administration. A contract for the course was

awarded to Buroker-Hicks Flying Service of Olympia, who conduct CAA aviation courses at St. Martin's. The primary and advanced courses in aviation are being continued also.

Mount Mercy College, Pittsburgh, is conducting a 12-week *Young Homemakers' Course* as part of its program to aid defense, since wise buying and well-planned meals are essential to a healthy nation. The course, which meets Monday and Tuesday evenings, is designed for business and professional women, brides, and homemakers.

Springfield Jr. College, Springfield, Ill., is offering three courses in its Saturday and night

classes. They are in education and national defense, parasitology, and introduction to statistics. A special noncredit cultural course is also being conducted to acquaint students with the fundamental contemporary principles of special interest and importance now, when the Encyclicals are influencing Christian thought and ideals.

Marquette University, Milwaukee, Wis., has announced an increase in enrollment this fall of 4 per cent. A particularly large increase was in the college of engineering which is located in its new \$500,000 building. Marquette this year has greatly expanded its offering of night courses. Cultural noncredit courses for adults are being offered for nine weeks during the first semester. They include psychiatry, music, art, and landscape. The graduate school is offering night courses for the first time, and the college of business administration has augmented its annual series of night courses.

St. Norbert's College, West De Pere, Wis., has offered two complete scholarships to students in Latin America.

### BOOK WEEK

(Concluded from page 328)

promoted by educators, librarians, scout leaders, booksellers, and publishers.

Children's Book Week began in 1919 through the efforts of Franklin Matthews, chief Scout librarian. Each year a suitable slogan is chosen to suggest the phase of children's reading to be emphasized. For 1941 the slogan is "Forward With Books."

A poster designed by Helen Sewell, illustrating the 1941 slogan, may be obtained from Book Week Headquarters, 62 West 45th St., New York, N. Y. The price is 20 cents a copy; six for \$1. A new *Manual* is available free from the same Headquarters. The *Manual* gives plans for conducting Children's Book Week and describes new aids available, quoting prices. Among these aids is a *Book Diary* for recording books read or wanted.



Membership Roll Call November 11-30



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The Christmas Candle (1 act.) . . . 30 cents  
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The Boy Christ (3 act.) . . . 50 cents

*Descriptive Catalog 3 Cents*

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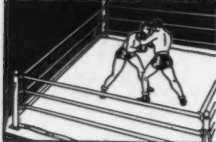


## CLEMENTIA'S

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THERE WAS NO ROOM IN THE INN postpaid, 30c  
Each for girls and boys or girls only. 6 of either for price of 5. Not sent on approval. Descriptive circular of all her plays, 3c stamp. Money Order or check covering tax or exchange must accompany order.  
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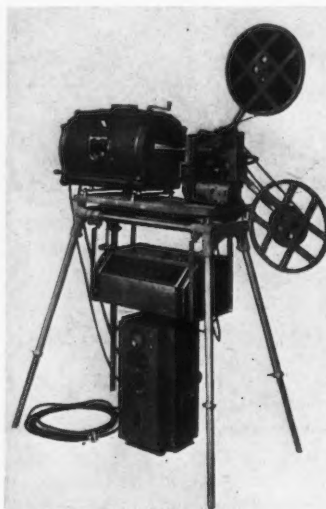
## New School Products

### BOOKLET ON BAND COSTUMES

Dazian's Inc. offers a useful sample brochure entitled "Strike Up the Band." This booklet shows the short cuts in time, effort, and economy for the school that is anxious to obtain unusual, striking, beautiful band costumes. Dazian's famous costume design service has mastered the psychology of "group costuming." They will be glad to send this useful booklet to any school or organization. Address, Dazian's, Inc., 142-44 W. 44th St., New York, N. Y.

### NEW ULTRA-BRILLIANT PROJECTOR

A new Victor Model "E" High Intensity Arc-Lamp Projector has just been announced by the Victor Animatograph Corp., for heavy-duty service in large halls and out of doors.



*New Arc Lamp Projector.  
Manufactured by the Victor Animatograph  
Corporation, Davenport, Iowa.*

The complete Victor Model "E" unit consists of projector, sound unit, amplifier, speakers, arc lamp, rectifier, and projector stand.

For complete information write, requesting Form No. 1052, to Victor Animatograph Corp., Davenport, Iowa.

### NEW FILM CATALOG

The Victor Animatograph Corporation of Davenport, Iowa, has just announced the publication of the eighth edition of the *Victor Directory of 16mm. Film Sources*. It lists more than 600 sources of sound and silent 16mm. films classified by subjects. Teachers, pastors, businessmen, societies, and even homes possessing a projector, will find this list a very useful bibliography. The price is 50 cents.

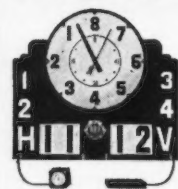
### CONTESTS IN TYPING

All Catholic high schools teaching one or more years of typing are invited to participate in the two annual contests sponsored by the National Catholic High School Typists Association.

The official date for the Every Pupil Contest will be March 12, 1942. Individual contests will be held on April 30, 1942. Cups and plaques will be awarded to winning schools and medals, certificates, and honorable mentions to individuals.

Those who are interested in enrolling their school in these contests or in joining the association, or who wish more complete information are invited to write to Rev. Matthew Pekari, O.F.M.Cap., director, National Catholic High School Typists Association, St. Joseph's College and Military Academy, Hays, Kans.

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